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ABSTRACT

This pamphlet contains 19 consciousness-raising articles for high-school women which help define their roles and rights as females, family members, and participants in the labor market. The first section, Education and Liberation, discusses ways in which schools, families, and society suppress women. For example, women are urged to take home economics courses, they are forbidden to participate in certain athletic programs, and their role is ignored in conventional history texts. Consciousness-raising groups and a list of 38 thought-provoking questions are presented as vehicles for discussion about women's problems. Section two, Four Perspectives, describes (1) stigmas of lesbianism, (2) double oppression of black women, (3) conflict between women's liberation and youth liberation, and (4) sex-role pressures experienced by young males. In section three, Health and Injustice, information is provided about women's self-help gynecological clinics, legal rights to medical care in all 50 states, and how laws discriminate against women in matters of sexual delinquency. Male-oriented media such as rock music and advertisements are criticized in section four, Sexism All around Us. Section five reviews three books for young women and two appendices list more books and youth liberation materials such as buttons, posters, and T-shirts. (AV)

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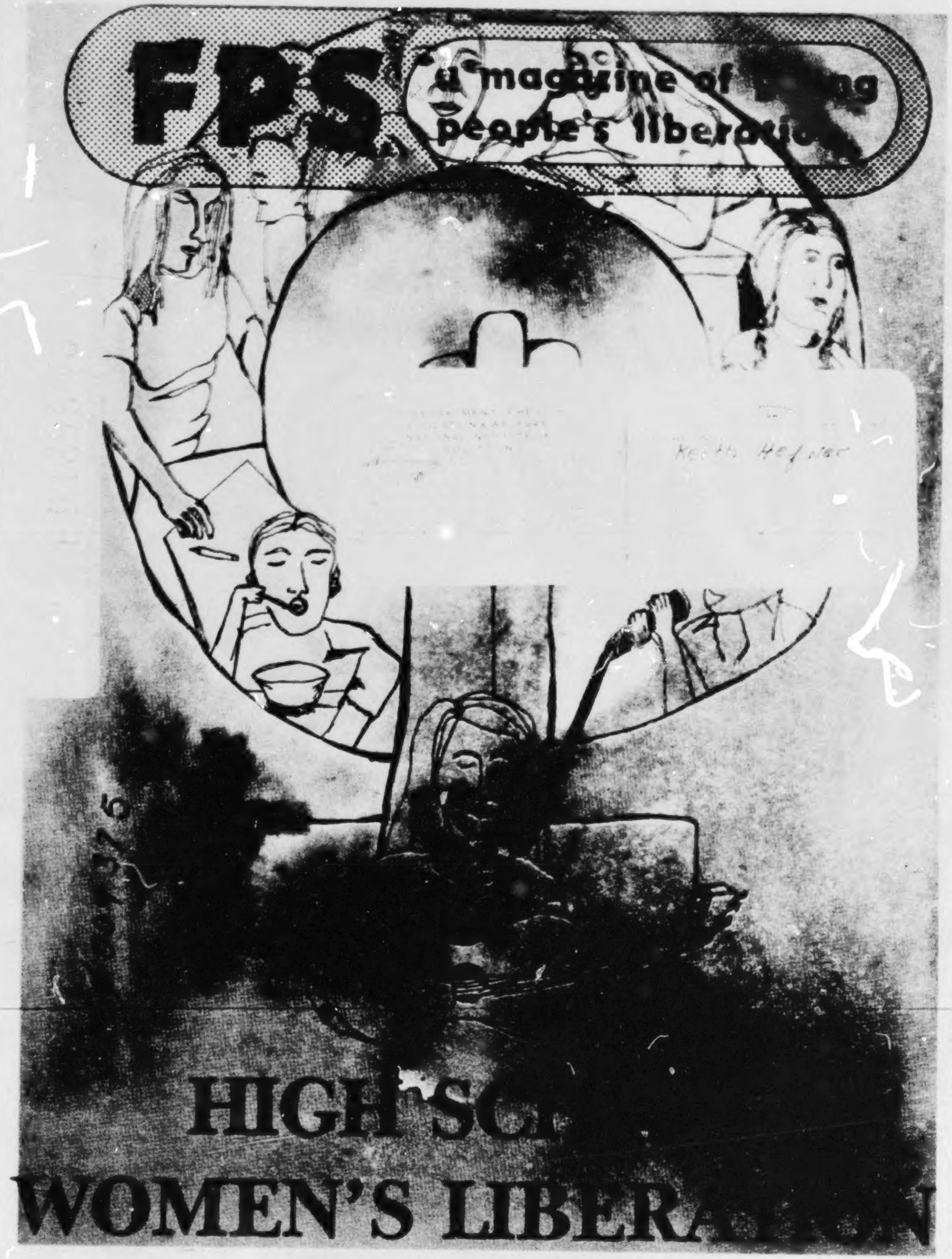
FPS

a magazine of young people's liberation



Keith Hefner

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WOMEN'S LIBERATION

A note to new readers: this pamphlet is published as a double issue (#52/53) of **FPS: a magazine of young people's liberation.** See page 80 for more information about **FPS.**

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We would like to thank the Feminist Press for permission to use Women in the High School Curriculum: A Review of High School U.S. History and English Literature Texts, by Phyllis Arlow & and Merle Froschl as the basis of our article The Case of the Missing Sex.

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JUL 26 1976

Introduction

This pamphlet was conceived and originated by a group of six women who work with Ann Arbor Youth Liberation. Marcy Fink is a student at the University of Michigan, and plans to be a teacher. Sharri Sable, Lynda Bieritz and Sue Eiland are high school students. Sky rose left home at 15 to come to work with Youth Liberation. Linda Baugh was most recently a school bus driver.

These women met once a week for four months prior to the publication of this pamphlet. At those meetings they talked about the effect of ageism and sexism on their families, personal relationships, schools, jobs and sexuality. It was through those discussions that they decided on the topics that are covered in this pamphlet.

After the articles were chosen, they worked with the staff of **FPS: a magazine of young people's liberation** on production of the pamphlet.

...and Liberation

Sports

1. EDUCATION AND LIBERATION

High School Women: Oppression and Liberation 6

Young women are oppressed — by schools, by their families, and by the social scene. Schools and families train people to fit into the society. Therefore they reflect the traditional subservient role of women, rather than equipping women with skills needed to develop to their full potential. Institutions have messed us all up in various ways, so we must work to change ourselves and our institutions. This is what women's liberation is all about. Women can find strength in numbers, and once people feel strong, they can begin to act. We must work for the liberation of women, and of all people.

This article was written in 1970, yet it still applies today.

Questions Every High School Woman Should Ask 9

Did you ever pretend to be dumb? Do your brothers do their own laundry and dishes? Can you handle a saw? Does your school teach women's history? This article has 38 basic questions that help get you thinking about all the ways women are oppressed. It could be used in a women's studies group, or passed out as a leaflet at school.

Girls Play Government 16

What happens when over 600 young women leaders get together for a mock state government? They're supposed to be instilled with "a love of freedom and democracy" so they can "better understand and appreciate" the way their government functions, and "maintain law and order and insure for future generations the American way of life." The American way of life is based on competition, says the author, and Girls' State had plenty of that. It also had speeches on the merits of being a Republican (there are some?) and everything else, except radical politics, of course. Read it and find out why we should give "Half a cheer and three boos, for the red, white and blue."

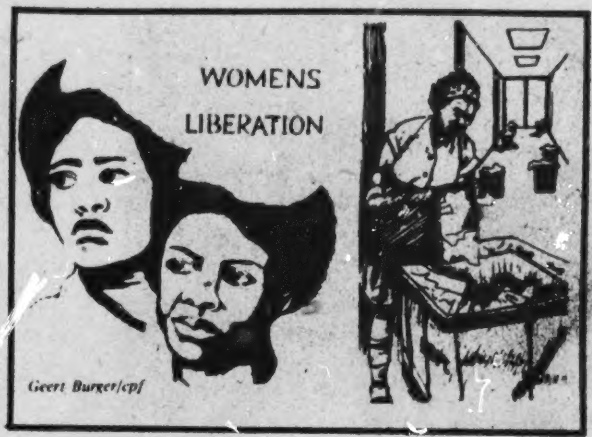
Sexism in School Sports 18

Nowhere is sexism more blatant than in school athletic programs. But women are fighting to get their rights. Title IX, a federal law banning many forms of sex discrimination in education has specific provisions for athletics. Baugh outlines the basic provisions of the law so you know where to start fighting for you rights. However, women should struggle to redefine sports into something humane and joyful, rather than blending into the sick male system.

The Case of the Missing Sex: Women in History Books 22

History, as portrayed in high school social studies books is just that: **his**story. Women are largely ignored in conventional history texts. There are a few exceptions, but they are usually either wives of famous men, or women who conformed to a stereotyped image of femininity. Of course, there is no

Growing Up Gay



Black Women

mention of the forces that shaped sex role socialization in American history. Since schools' and many history book authors'function is to maintain sex role tracking, their texts reflect only sexist history. Some good resources for women's history are listed at the end of this pamphlet.

Consciousness Raising: Opening the Door to Liberation **26**

Consciousness-raising groups are the inner core of the women's movement. CR groups are women getting together to talk about their experiences and observations. CR groups are women sharing their anger and their strength. CR groups are women supporting each other, breaking down jealousy and competitiveness. CR groups are places where women can begin to break down their conditioning. It takes the support of other women to reject that training and search out new ways of seeing yourself and your role.

2. FOUR PERSPECTIVES

Growing Up Gay **28**

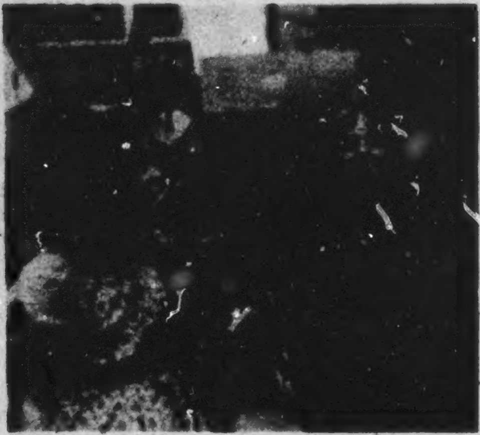
Growing up gay can be a difficult and sometimes frightening experience. This woman first discovered her homosexuality at age 11, when she was laughed at and whispered about for playing dress-up games in a motel room with two other girls. She suppressed her feelings for a long time. Then, with the aid of a women's group, she started discussing her feelings, and found that they were shared by many others. She now realizes that her love for women is healthy, and will make no excuse for it. Gay is good, concludes the author, and the sooner we become more open with our feelings, the sooner we'll begin to relate to each other in healthier ways.

Black Women- A Never Ending Song of Struggle **30**

Young, black women face about as much oppression as this society can dish out. Racism, and in many cases, economic oppression are what they feel most. Is women's liberation relevant to people who already face so much other discrimination? Yes, says the author. While black women must be careful not to be misused by the middle class women's liberation movement, they must also use the movement to struggle against the sexual oppression that all women share.

Ageism in the Women's Movement **34**

Just as today's male-dominated society hasn't been able to accept women's liberation, so, it seems, the women's movement (and all of society) hasn't been able to accept the idea of youth liberation. During her involvement with the women's movement, this author experienced feelings of superiority and scorn from her sisters in the movement because of her age. The women's movement must come to terms with youth liberation, or young feminists will find it necessary to break away and create an independent power base that will insure that their special needs be given priority! Look out! Young women's liberation is on the



Ageism

Self-Help

move!

Growing Up Sexist 38

Sex role socialization starts practically the minute a person is born. Men learn that they are superior to women — in sports, in academics, in practically anything except traditional women's work. Because men think they're more important, they often don't take women, or their concerns and acheivements, seriously. This author traces some of his sexist development from elementary school through high school, and then discusses the forces that helped him to change.

3. HEALTH AND INJUSTICE

Do-It-Yourself: Demystifying Health Care 44

From her experiences with gynecologists, the author feels that the knowledge about women's bodies has been taken away from women and placed in the hands of male doctors. She is now working to change that situation. For the past year she's been working at a Women's Self-Help Clinic, where they hope to educate women about their bodies so they can understand and control what happens to them.

Women's Health Care Collectives and Self-Help Clinics are being established all over the country, and offer women the chance to learn about their bodies in supportive surroundings. Read this informative article to find out more about how these clinics are trying to demystify medicine and practice preventive health care.

The Myth of Sexual Delinquency 47

Did you know that:

* Girls are usually arrested for running away, ungovernable behavior, and sex offenses (general "misbehavior"), while boys are usually arrested for rape, larceny, motor vehicle theft, and aggravated assault, which are actual violations of the adult law?
* In some cities, a girl picked up for shoplifting can be examined for pregnancy, venereal disease, or sexual intercourse and then be charged with sexual delinquency rather than shoplifting?
* Although boys are as fully prone to promiscuity as girls, this behavior is often noted on a girl's record and not a boy's, and boys are less likely to be referred for sex offenses?

These are just a few examples of the discrimination young women experience under the law discussed in this article.

Legal Rights to Medical Care 50

A chart of your rights in all fifty states.

4. SEXISM ALL AROUND US

Why I Won't Celebrate Brotherhood Week 52

Most people use common masculine terminology (like brotherhood, brotherly love, fireman, salesman, etc.) quite naturally and without giving it much thought. However, when society is referred to in masculine terms, it's hard for young women to picture an equal mixture of men and women.

Music

CELEBRATE OUR DIVERSITY OUR UNITY OUR COMMON

Conclusion

Just because it's a fact that language is reflective of change doesn't mean language itself can't be changed progressively. It may sound a bit awkward at first to use terms like chairperson or craftsperson, but initial awkwardness is a small price to pay for the elimination of sexism in the English language.

Singin' the Sexist Blues 54

If you listen to the radio you've probably noticed that popular music is heavily male-oriented. Something you may not have noticed, though it's easy to see if you look for it, is the way the lyrics to many popular songs, even by female artists, reinforce the oppression of women. These lyrics project negative values of women and limit our conception of what other attitudes could exist. Hazel and Alice, Lavender Jane, The Red Star Singers, Holly Near and others provide an alternative to the male-oriented popular music today.

Selling With Sexism 60

Advertising is one of the biggest areas where women's stereotyped roles are enforced. It's impossible to watch television or leaf through a magazine without seeing "beautiful" women portrayed as happy homemakers who find their satisfaction in keeping a clean house and pleasing their husbands, or younger women debating about what clothes, perfume , or toothpaste will impress men the most. In this section you'll see some examples of the worst of these advertisements, whose influence is a tremendous force in training young women to fit into their roles and "stay in their place".

Poetry By/For Young Women 62

5.BOOKS FOR YOUNG WOMEN

Three Reviews: Win, Place, and No Show 64

Femininist publishers, and even some of the "straight" companies are publishing many books which have liberated roles for young women. Here, we review an excellent book by Louise Fitzhugh, ***Nobody's* Family Is Going to Change.** It skillfully combines issues of racism, sexism, and ageism into an exciting and interesting story. **Daughters in High School,** edited by Frieda Singer, is an uneven collection of fiction and poetry by high school women. We tell you why. **Other Choices for Becoming a Woman,** edited by Joyce Slayton Mitchell, is a bomb. It is the only book around that's purpose is to help high school women become feminists. Unfortunately, Mitchell's version of feminism is distorted.

6. CONCLUSION 70

Here's an overview of women's oppression in the family, schools, and the society.

RESOURCES 79

YOUTH LIBERATION MATERIALS 80

1. *Education and Liberation*

High School Women: Oppression and Liberation

by Jenny Bull

More and more people are seeing the way capitalism and this society not only create oppressive institutions but also warp each of us. I think the Women's Liberation movement fully understands how institutions warp individuals, and thus has a clear sight of the way women must work to be equal and human with each other and with men on the personal level, as well as working together on the political level to change the institutions in this society that create that oppression. What I want to talk about in this article are the more specific ways high school women are oppressed in this society — by schools, by their families, and by the social scene. I also want to talk about liberation — liberation as the personal strength to control one's own life, resist social pressures, and work together politically to change those pressures. I want to talk specifically about how this can be done in high school.

OPPRESSION

In schools, compulsory attendance means that students are subjected to the systems's way of training people in capitalism — a system based on competition, status consciousness, conformity, and unquestioning obedience to authority. For women students, there is added oppression — not only are they unequal because they are students, but they soon learn to know their unequal place as women, both academically and socially.

Schools train people to fit into this society as it exists — therefore courses of study in school reflect the traditional subservient roles women are expected to play. For example, I took a year of required home economics (cooking and sewing) in high school, and many schools still

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This article originally appeared in the 1970 edition of Women: A Journal of Liberation. **It was reprinted in** FPS # 8.

either require or strongly urge home ec for women. Rarely are men allowed to take these courses, and few want to. In other words, schools basically see women as future homemakers — "If you're going to get stuck with the shitwork, might as well be trained to accept it." Besides homemaking, the other use women serve is that of servant to men in business — as secretary or clerk. Therefore, you will find a large majority of women in typing and shorthand classes. The school is in effect saying to women students, "Your claim to business competence is that you are Mr. So-and-so's servant." On the other hand, there are various skills which men learn, such as woodworking and other shop courses, which women cannot take; again, this is not their role in society, they don't have the choice. In the academic areas, men are encouraged to take more intellectual subjects, especially math and science. It's o.k. if a woman does poorly in these subjects; she is not expected to be as competent. On a more general level, guidance counselors often limit a woman's academic aspirations, recommending less ambitious courses or colleges. So, men are generally prepared for leadership and authority roles, and women trained to be their assistants in preparation for a male dominated country and economy.

In general, what I am saying is that school views women's education as training for subservience rather than as equipping her to choose her own potential by exploring a wide range of possibilities. One of the purposes of this subservient training is that as women get jobs it keeps them from questioning their traditional roles. The secretary is trained in school to be a slave, to know she must obey the boss' orders, not to be independent, and to expect low wages. By teaching these attitudes, women are not a threat to the job hierarchy and can be easily exploited.

The other part of the way schools oppress women students is more personal; it has to do with the attitudes women have toward their intelligence and academics. The first and most important thing to say is that women have just as much intelligence as men, although few men or women act as if they believe it. This is one reason why women have just as good grades, if not better, than men in high school. However, being a "good student" in high school has little to do with intellectual ability and creative use of the mind. The good student in school is passive, does it the "right" way, is neat, follows directions, says what the teacher wants to hear — and all of these are attitudes women know well because theyare expectedto act this way all of the time. The obedient woman and the obedient student are both "good" in society's and the school's terms — and both lack creativity and independent thinking.

Channeled into traditional roles: Schools teach women to serve men, at home and at work, rather than allowing them to develop to their full potential.

Women in high school often react to these oppressive attitudes in school in basically two ways: they either stay "feminine" or they try to become men intellectually. Neither is open or fully human. The "feminine" student never acts too smart, and especially never shows it if she knows more than a male student. This game has a lot to do with the male ego. Men don't like to admit that a woman is smarter than they are, and so any woman who wants to be popular knows how to be tactful and at least let the guy *think* he thought of it first. Not only are such games dishonest, manipulative, and inhibiting, but they eventually persuade the woman she *isn't* as smart. Basically, social acceptance for the woman means accepting intellectual inferiority in school.

The other reaction to intellectual oppression is for the woman to think of herself as a man, rejecting popularity as a woman for acceptance in male terms. She rejects one false definition of herself only to take on another. I was like this in high school — since I wasn't popular socially I decided to get even by competing intellectually with men, by showing them how smart I was. Not only was this compensating for my failure as a woman in society's terms, but it was defining intellectual success by male standards, not by my own. In competing intellectually with men, I was letting them set the standard for me to reach. As a result, I disliked other women, thought they were stupid, and got great joy out of showing how smart I was. I was sort of like a middle class Black — rejecting my origins, putting on all the outer signs, but at the same time still seen as inferior — trying to make it in someone else's scene. One of the most important things I have learned since I have been involved with Women's Liberation is that the liberated woman is *not* a man! The aggressiveness and competitiveness with which men relate to each other and to intellectual things is a long way from the human ideal of respect for people as equals. Men too often use their intelligence to prove superiority and to play the game of "oneupsmanship" — and women who try to play the same game only succeed in becoming more warped by capitalism's view of people as superior or inferior — never equal. This competition at the root of capitalism is obvious in school where competition for grades, social status, IQ scores, college entrance, sports, all stress being better or worse than someone else.

All this is to say that the male roles in this society are often negative ones that do not treat people as equals. The woman who does not accept the inferiority assigned to her must also reject the competitive male role and learn how to relate to her mind in a *human* way, allowing her to share ideas with people, rather than using her mind as a weapon or status symbol.

THE DATING GAME

High school women are equally oppressed socially by the "dating game." First I want to talk about the social attitudes women and men have held traditionally. Just the slang tells the story. Women try to "catch" guys, "seduce" them, "lead them on." While men "make it with a chick," or "get a lay." Such terms show how our personal relationships are based on competitiveness, manipulation, and ownership just as much as our intellectual relationships. We see other people as property, "my broad," or status — "she dates a good-looker." These attitudes mess up both men and women. In addition, the woman must

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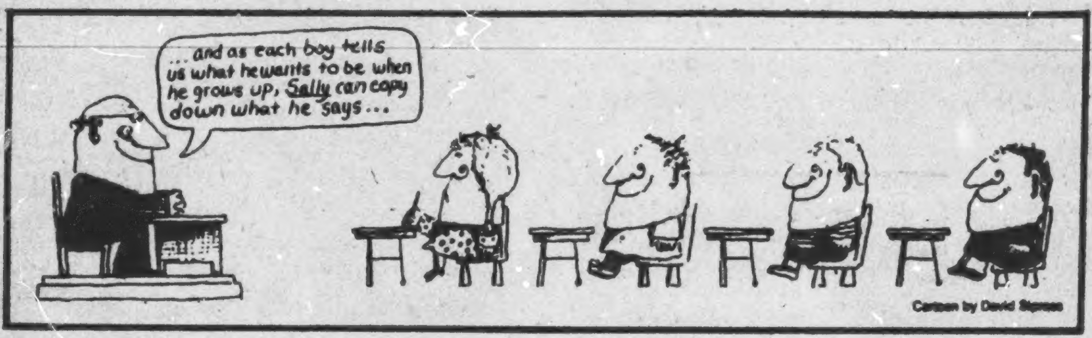
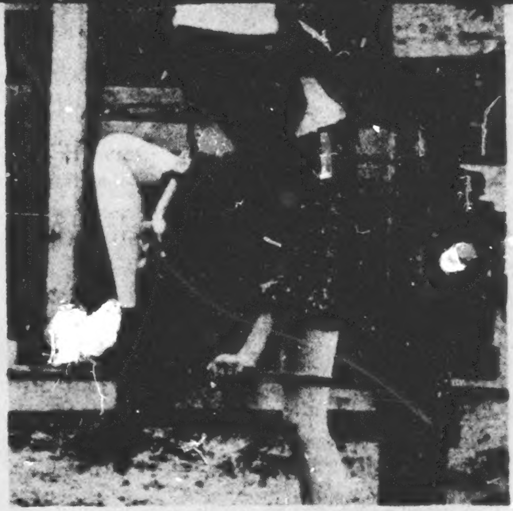

...and as each boy tells us what he wants to be when he grows up, Sally can copy down what he says...

Cartoon by David Sipress

Questions Every High School Woman Should Ask

1. Can you play soccer, basketball, football?
2. Were you ever taught to use a saw?
3. Did you ever pretend to be dumb?
4. Do you babysit? What do boys do to earn money?
5. Do your brothers have more freedom than you? In what way? Why?
6. Are your brothers asked to help clean house?
7. Is education more important for you or your brothers? Why?
8. How many boys are there in your typing class?
9. Would you be interested in birth control information as a service at your school?
10. Did you discuss masturbation in your sex education class? Lesbianism?
11. Would you know what to do if you needed an abortion?
12. What do you want sex education to be?
13. How many famous women do you know about (not counting President's wives and movie stars)?
14. How many paragraphs (pages), cover the women's suffrage movement in your history texts?
15. Who are Susan B. Anthony, Lucretia Mott, Elizabeth Cady Stanton, Mother Jones, Harriet Tubman, Sojourner Truth?
16. How are women portrayed in the books you read?
17. Howdo your classes react to "ugly" women teachers?
18. Have you noticed that there are college scholarships that discriminate against women (football scholarships)?
19. In extra-curricular coed organizations, do women make decisions? Or do they take minutes?

This article has been FPS's most popular reprint since it first appeared in 1971. It was taken from the Massapequa Free Press, a high school undergound newspaper.



20. Did you ever hesitate to speak up in a coed organization?
21. Are girls with boyfriends considered more fortunate? What do they gain?
22. Did you ever lie about having a boyfriend? Why?
23. Do you ask boys out? If not, why not?
24. Do you believe boys get more sexually aroused faster, at a younger age, and more often than girls? Who told you that?
25. Are you hung up about being/not being a virgin? Why?
26. Should boys be more experienced sexually? Why?
27. Do you ever hug or kiss your female friends?
28. If you were in a dangerous situation would you rather have a man defend you or defend yourself? Can you defend yourself?
29. Are you the teenybopper, bitch, cheater, foxy lady, or "honey" type portrayed in rock music?
30. Are you flattered by catcalls on the street?
31. Do you like your body?
32. How much time and money do you spend on makeup? Why?
33. Why did you start wearing nylons or bras?
34. Will you be a failure if you don't get married?
35. Do you think of unmarried women as "bachelorettes" or "old maids."?
36. Is your mother an oppressed woman?
37. Did an older person ever ask you if you have a boyfriend? How did you feel? Do peers ask?
38. Do you shave your legs and armpits? Why?

What do you want to be when you grow up, Sandy?
No thanks, I'd rather not

be passive and the man aggressive. Women have to play the whole game of "let *him* take the initiative." Both sexually and socially the man must at least look like he has made the first move — either in asking for a date or in making out. This game means that neither men nor women can be open about their feelings toward each other and their roles work against genuine humanness of personal relations. In addition, the whole dating game breeds a lot of jealousy among women. If a woman's status is defined in terms of her popularity with men, then all other women are seen as competition for male attention. Such a scene not only separates women from each other, but it undermines the self-confidence of women — if they can't win at the dating game they are of less worth as a person according to society's standards.

All of this is fairly traditional, and I realize that some very good changes are happening today. Dating is more casual, roles less rigid — but I want to emphasize that I feel most of the stuff I was just talking about is still very much present, just a little more subtle. Men and women dressing more alike and having the same length hair still doesn't change the basic pattern of female passivity and men viewing women as possessions.

Another change for the better is the greater sexual freedom, honesty, and openness today. It is a step forward when people learn how to touch without playing a game, when people learn to love without feeling guilt. However, men still use women to prove their virility. Manliness which depends on this submission of another person is oppressive and lacks humanness. All of this goes to say that women must learn how to "play the game" if they hope to be "accepted."

OPPRESSION IN THE FAMILY

Now about the family. Women who are still living at home face adouble problem. They are young and therefore considered unequal, and they are women and thus expected to be more passive than their brothers. When a high school woman moves toward greater freedom, responsibility, and self-determination, this is often very threatening for her parents, who see themselves as authorities and superiors. Her parents, especially her mother, whose relationship with their daughter is not built on mutual love and respect, feel a neurotic need for dependency from her. They feel threatened when she lives by values different from their own, often because they are unsure enough about their own values and worth. When she rejects status and material possessions as goals in life, this questions one of the basic reasons for living of many parents.

A mother in this society often lives *through* her husband and children — she has no life of her own. Because her children are her only emotional outlet, a mother sees in her daughter the hope of what she cannot be. In so doing she *uses* her, instead of respecting her for what she is. A mother lacks respect for herself, and judges her worth in terms of her children so she feels a failure if they don't come out "right."

'O' is for oppression; 'R' is for revolution

In many ways the parent/child relationship belongs in the whole list of unequal relationships that this society creates: man/woman, white/black, teacher/student, etc. In fact, just as with the schools, it's easy to view the family as a training institution for fitting into this society. Since most parents don't accept or respect the different values of their children, they use their energies in training the children in traditional roles. The girls learn manners, how to cook and sew, learn career expectations, how to dress "attractively," etc. In fact, in all the instances I am familiar with, the family is working against the goals of women's liberation — often because it is so threatening to the parents' relationship.

So high school women are oppressed in a variety of ways. I have linked that oppression basically to our capitalist system which sees people in terms of status, possessiveness, competition, and inequality. I have talked about how these values are taught in schools, by the family, and in the social dating scene. These institutions train women to fit into society as it exists, not respecting them as equals who should be liberated to live as they wish and relate as human beings. What I'd like to do now is go on to the second half of

"We have nothing to lose but our chains": Throughout the ages women of different races, classes, and ages have all faced sexual oppression.

this article — how that liberation can be achieved for high school women.

LIBERATION

First of all, let me say that I see Women's Liberation as understanding the deep and essential connection between true personal liberation and true political liberation. This society warps each of us, so each of us must work to change our own lives as well as resisting and working politically to remove the causes of that oppression. In other words, institutions shape people, and thus must be resisted on the personal and institutional level. I'd like to compare this concept of liberation with the Resistance. Five years ago Resistance meant "resist the draft," and was narrowly limited to saying "no" to an oppressive institution. But people have found it takes courage, individual strength, and commitment to say "no." Often resisters have formed or joined communities for strength and support. People have found that in not letting a social institution run their lives, in placing their actions where their convictions were, they had a positive, creative personal freedom, even if they ended up having to spend time in jail.

I see Resistance as an approach by which many different people can unite as they come to understand that their individual hangups are caused by the institutions which oppress them, by the total system under which they live. A draft resister, a black, a woman, and a high school student are all struggling against an oppressive society. More important, these people can talk on a personal level about their individual struggles to free themselves from the patterns in which they have been trained to think. Resistance need not be defined in a narrow political and negative sense, but should be broadened to include all those people in this society who are struggling for self-definition and personal freedom and control over their own lives in this society.

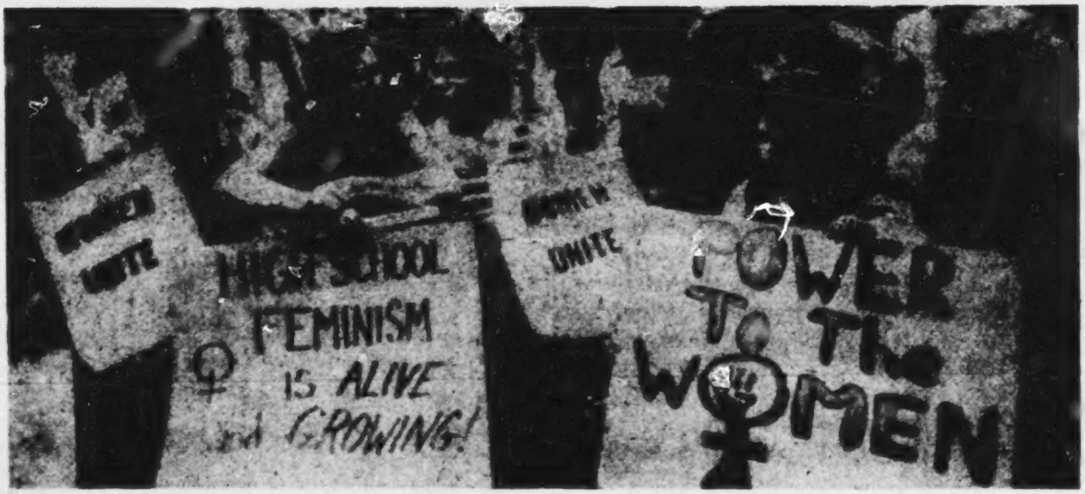
What does Resistance mean for women in high school? In school, it implies the personal decision to define education in one's own terms, based on personal needs, and disregarding competitive, social, and vocational pressures to comply with the status quo. In the family, Resistance means standing up for yourself as an equal human being, making up your own mind, and trying to communicate at this level with your parents, especially your mother about her role. In social relationships, Resistance means being honest with men, not compromising your integrity, avoiding competition for men, jealousy among other women — valuing yourself *not* in terms of "seductiveness" or "popularity with men," but your own ability to love, and give, and think. In all of these things, Resistance means you have to take the consequences: bad family squabbles, unpopularity with men, wrath of the school administration, "F's," and all the other various pressures that people and institutions can bring to bear on people who dare to resist. The amount of force in the arsenal for oppressing high school women is vast indeed. Taking the initiative in resistance is difficult and requires a lot of strength and group support. In fact, people usually come to resist in gradual steps. The more a woman student deviates from the accepted role, the more she becomes aware of the oppressive nature of our society, and the harsher is the oppression. One special problem for high school women is the tendency to say, "I'll wait it out, one or two more years and I'll be free — away from home in college, etc." First, such an idea is illusory in that women are always treated unequally, and often those college years just put off marriage and the conventional housewife role for four more years. The more basic point though is a woman's response to her immediate oppression in high school. Waiting it out does not build the strength to resist later, and that strength is especialy important during a period when social, vocational, and intellectual roles are being learned.

WORKING TOGETHER

How can women find the strength to resist? My basic conviction is that women can find strength in community. We have all been so messed up by schools, family, and society that it is foolish to believe that we can straighten ourselves out and become conscious of our problems without the help of others, much less begin to change institutions. The whole women's liberation movement is based on small discussion groups or cadres, through which women come to recognize and deal with their common oppression as well as to act on it politically. The Vietnamese use this same cadre structure as they fight together for freedom. They realize that the community, group strength, and support provided by a close-knit group of people who trust each other, see each other as equals in the struggle, and share a common goal, is essential to the revolution. The Vietnamese have gone a long way toward liberation for women. Women are an integral part of the NLF forces and form their own resistance cadres. Mutual trust, support, respect, and comradeship are essential for a new *human* socialist society in which all are equal.

Many young people today find a real need for community — communal living for high school people is growing more and more frequent as people find family oppression unbearable. More and more people are dropping out of school, or seeking a real community for learning outside of school. This community, because it is an attempt to live with equality and mutual respect and sharing, can be a situation in which women can come to deal with their oppression and learn new liberated ways of relating. I am part of the Learning Action Center, a community in Baltimore that is trying to relate to each other as equals, to work together to find direction in our learning and relate it personally to our lives, and to use that community as a base for various political activities and involvements.

Struggling against sexism and imperialism: The women of Vietnam organized small discussion groups called cadres, which gave them strength and support. Many top government and military posts in Vietnam are held by women.



Demonstrate!: A picket line or other public protest is often the most effective way to expose sexism in your school or community.

This is just one of several "free schools" here on the East Coast that find their basis in community and various kinds of resistance. One of the things I find most exciting about the Learning Action Center is the way it is helping men and women to change the social roles they have been taught, and to learn more honest, open, and equal ways of relating to each other. Not only are there no "teachers" at the center, but men and women share equal responsibilities in the groups — in fact the whole thing is based on a shared responsibility for making it work. The Center also provides a base where people in high school can have political meetings, as well as some time away from school, family, and the usual social scene. This center not only gives people strength to resist in school, but it helps people find a vision of a better way, a hope for *now* which gives strength in the struggle for the future. The Learning Action Center is not a women's liberation group but it does draw people together for strength in various resistance struggles.

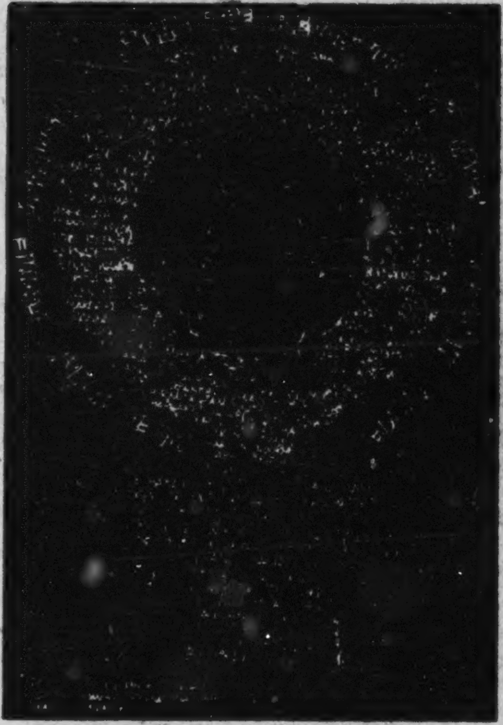
On a more personal level, community can be found for high school women in a women's group. Such a group would meet somewhere away from school and family — somewhere that women can relax and gain some perspective on themselves and these institutions. If the group felt strongly enough it could meet with an older woman active in women's liberation or a radical woman teacher. However, in doing this it is important to work on the old/young, teacher/student gap, and be sure enough of yourselves that you won't let an older person or teacher dominate or "run" the group. If the group comes together as *women*, their other roles in society should not get in the way of relating as women to common problems.

High school women can act in other ways to fight sexism in the schools. The whole school social calender of proms, homecoming queens, club "sweethearts" and the like can be publicly opposed. Beautiful and effective guerilla theater or demonstrations can be held around such public "popularity" events that view people as ornaments and sex objects, not as people. Women can make a thorough study and critique of the curriculum and guidance facilities at their school, bring these inequities to the school's attention, and *fight it*! They would publicly challenge teachers who degrade women, even asking that a teacher be fired on the basis of male chauvinism (just as teachers have been fired for blatant racism!) Women can start their own women's history course, and demand credit for it. As much as possible, these activities should start as self-educating, freeing, *human* things.

When acting politically in schools, I don't necessarily see confrontation as the first step, but rather *acting* in the midst of the system in ways that help strengthen understanding, humanize relationships, and point out the inhumanity of that system. If women can find the strength to direct their own education, social life, and family life, they will gain support from other students and draw other people into a greater awareness of their unfreedom and give them strength to join with them. Of course, from such actions oppression and confrontation will follow, but that confrontation will be as a result of a creative, freeing action, one which helps people gain understanding and strength.

In addition to political and institutional activities, the women's group could support each other in their personal efforts to relate honestly and equally with men, and in efforts to be treated as an equal in their families. Often the group is a place where women can share their frustrations as they struggle in these personal areas. In overcoming the traditional jealousy and competitiveness among women, women can realize that even if their parents don't respect them, and men reject them, here is a group that will accept them as an equal and with respect.

Let me say again that I see this group as functioning both politically and personally. If it is only personal it will turn into another gossip club, not relating to the institutions that cause these problems. If it is only political it will suffer from the same hangups of jealousy and competition and lack of community that other political groups do. The women's movement is talking about a whole redefinition of roles in this society — destroying the hierarchical patterns in which this society places people. When we talk about changing institutions we are also talking about redefining the whole way we relate to each other as human beings — as man to woman, as teacher to student, as parent to child. The women's movement emphasizes sharing, equality of leadership and responsibility, the ability to *listen* to one another, to see beyond intellectual analysis to common problems. In struggle against oppression we can often become very rigid and defensive about our actions. We need to accept the fact that people in the movement can struggle in different ways and that doesn't need to threaten us. We need to work together from different fronts as we deal with our problems and come to understand the ways this country messes us all up. And as we come together in small groups we can hope, from the positive things we discover, to find strength to know the way for the future, a future of liberation for women, a future of liberation for people!



Girls Play Government

by Peggie Autin

The American Legion is the most flag-waving and "patriotic" organization that I have come across (excluding the Ku Klux Klan). Every year this organization conducts a summer program for young women called Girls' State. This past year I was chosen to participate in this program.

In short, Girls' State is a mythical fifty-first state with a constitution, statutes, and ordinances constructed by its citizens to govern themselves. Girls' State citizens are 632 young women chosen from schools to supposedly represent their community. They congregate in Baton Rouge, Louisiana, on the Louisiana State University campus. Here they stay for one week. Citizens organize their own city, parish (county), and state governments. They choose their own officials in accordance with regular election procedures. They learn the duties of the offices, introduce and argue their bills in the legislature, and administer "justice" by their own law enforcement agencies and courts. The idea is for each person to "learn by doing."

Of course, not everyone who wants to can participate in this program. The representatives to Girls' State were supposedly selected on the basis of leadership, character, courage, honesty, scholarship, and cooperation. Somehow, though, the chosen young people were for the most part white, "liberal," and middle to upper class. The few blacks, Native Americans, or other minority members there were required by a quota. The main characteristic by which the citizens were chosen was leadership, but I'd bet my bottom dollar that no Soul Sisters Club president or Black Panther Party member was chosen. Students weren't even allowed to elect their own representatives to send to Girls' State — instead, participants were chosen by administrators. So racism and lack of student control were a part of the program from the beginning.

The purpose of Girls' State is "to instill in the hearts and minds of the young women of the U.S. a love of freedom, justice, and democracy" so that young women can have a "better understanding and appreciation of the way our government functions" and to "maintain law and order and insure for future generations the American way of life." The American way of life is based on competition, and Girls' State had plenty of that!! Competition ran high: between cities, parishes, political parties, and people, each one vying for the top award in its category.

Girls' State mainly consisted of marching from place to place in long platoons, chanting cheers, working on election speeches, giving speeches, eating in seven minutes flat, sleeping very little, and listening to lectures. We were lectured on many topics by many different people, ranging from "the merits of being a Republican" (there are some?) given by a representative from the Louisiana Republican Party, to a speech on general politics given by Democratic governor Edwards of Louisiana, and everything in between — except for anything on radical politics, of course. It seemed that everyone wanted to talk to "Louisiana's promising young people." We were constantly reminded that we should get involved in politics, even though we can't vote yet, aren't welcome at most political meetings, can't drive to get to meetings, have to abide by oppressive curfew laws, and are lied to about the real way that our government works. It was like trying to get an animal to eat when she has worms — she knows it won't do her any good at all, so she won't do it. We were also bombarded with speeches claiming that "women are free

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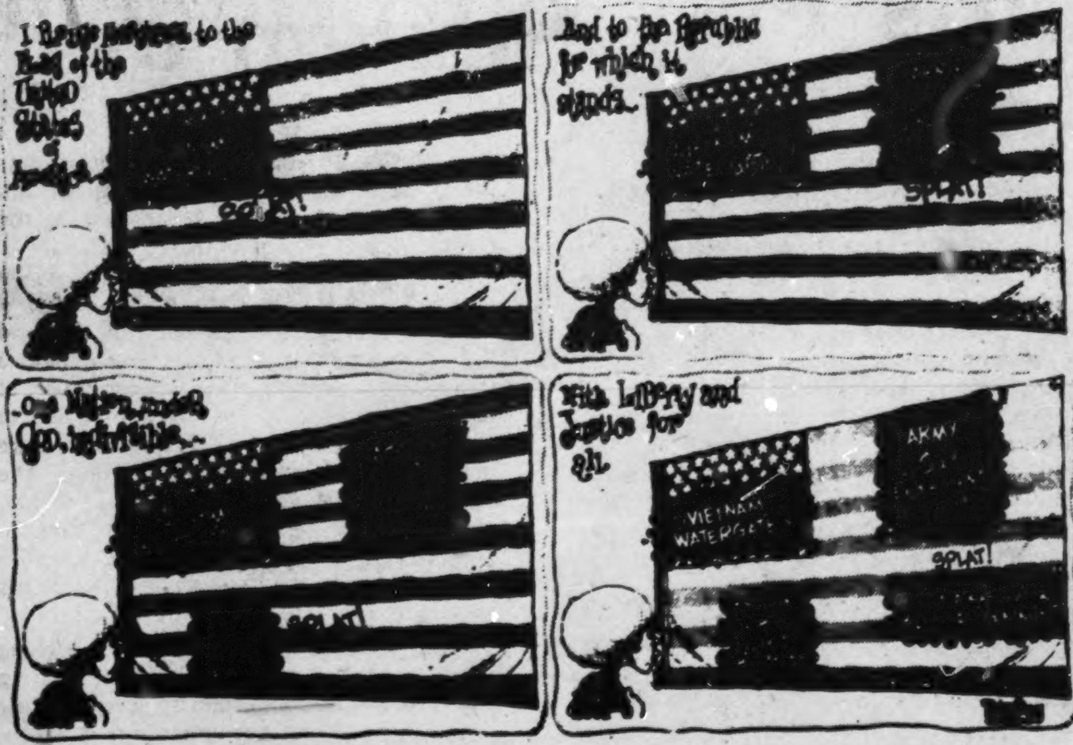
Peggie Autin is class of '76, Grace King High School, New Orleans, Louisiana.


I Pledge Allegiance to the Flag of the United States of America...
SPLAT!
And to the Republic for which it stands...
SPLAT!
...one Nation, under God, indivisible...
SPLAT!
With Liberty and Justice for all.
VIETNAM WATERGATE
ARMY
SPLAT!

Scandals, corruption, police spying, wiretapping: The seamier side of government is glossed over with patriotism at Girls' State.

now," although several times speakers said, "...in ten years when you have children." Women are free?

Although I saw many bad things, Girls' State was a positive experience for me. To change any system you have to understand it, and learning about this government has always intrigued me. Girls' State was a place where we directly participated in making the rules which ran our lives, unlike the real government which is too busy passing laws like S-1 to put dissenters and concerned citizens in jail, to bother listening to what we have to say.

The way officials were chosen at Girls' state reminded me of most U.S. elections, where we have to choose between two candidates that we have little or nothing to say about. Most people end up voting for the lesser of two evils, not for someone they agree with.

Girls' State was a rare chance for young *women* to talk, hear about, and practice political work, even though it was centered around the two "major" political parties, Democrats and Republicans. It was competitive, political, intriguing, sexist, tiring, and interesting.

Half a cheer and three boos,
For the red, white and blue.

Sexism in School Sports

by Linda Baugh

Nowhere is sex discrimination more blatant than in school athletic programs. Women athletes invariably have fewer sports to try out for, fewer coaches, last priority for practice areas, less money to support their programs, and second-rate training and playing facilities. In 1972, when the federal government instituted Title IX, a law banning many forms of sex discrimination in schools, it allowed schools four years to comply. But discrimination was so widespread in athletics, they got extra time. Sports programs don't have to conform completely with federal law until September 1978. However, schools should still be forced to eliminate sexism from their athletic programs as soon as possible. Title IX has provisions to help do that, and there are many other areas, not even covered byTitle IX, where sexism persists and will only be eradicated by constant pressure and organizing.

HOW SCHOOLS DISCRIMINATE

Any young woman interested in school sports should investigate the ways female athletes are ripped off. Title IX's regulations are a good place to start. Though Title IX won't be fully binding until 1978, schools are required to take concrete steps before then which will lead to more equality in athletics. Specifically, your school or school district must conduct a "self-evaluation" to determine where sexism exists in the athletic program. Then they have to determine the interests and abilities of both sexes, by taking a student survey, for example. When sexist practices have been identified, and when student interests are determined, the school must develop a plan to eliminate that sexism and make their program serve student needs. Consider the following points when you evaluate your school for discrimination:

- do sports offered reflect the interests of female athletes?
- is ample equipment provided for female athletes, or do they get the leftovers from the boys?;
- are game and practice times arranged so girls get the odd hours, the hours the boys don't want?;
- are travel allowances, meal allowances, and

coaches' pay equal for male and female sports?;

- are locker rooms, training areas, and medical facilities equal for boys and girls?;
- do male and female sports get equal publicity?

These conditions apply to interscholastic and intramural programs.

ORGANIZE

Title IX outlaws the kinds of discrimination mentioned above. But there's a catch. Title IX is vague, and doesn't call for *strict* enforcement. For example, it doesn't require that equal amounts of money be spent on boys' and girls' sports, or even that equal facilities be provided. Title IX only demands "equal opportunity." That means your school can and probably will continue to discriminate by simply interpreting Title IX narrowly. For instance, if there has been no organizing among women students, your school's study will probably show that girls generally aren't interested in sports. On that basis the school will justify maintaining the present system, with a few extra dollars tossed into the girls' program to please the feds. The problem, of course, is that women are socialized to think sports are for men; women are supposed to be dainty and frail. We're taught to *help the boys* by cheerleading or hostessing at sports banquets.

You will have to pressure your school board and athletic administration to interpret Title IX broadly. Though Title IX doesn't require schools to spend equal amounts on girls' sports, I believe that if girls actually got half the money they could spend it all, and would have as many participants as the boys within one year. Your task is to prove that to your school.

First, get an idea what you want changed. Read Title IX and related literature at the library. Decide which of your issues are covered by Title IX and which ones aren't. Then start pushing, first for the issues with the broadest support, then to others you feel are important.

Work for support among other students.

Rah, rah!: Cheerleading serves a dual purpose. It prepares women for a life of cheering on "their man" from the sidelines, and it exploits women as sex objects.

Contact your local press. Complain to the regional office of the Department of Health, Education and Welfare if you think your school is clearly violating Title IX, or is giving you the runaround. Form a committee to coordinate activities like letter writing, complaints from parents and students, demonstrations at school board meetings and the like. Equality of athletics is a foreign idea to most administrators — if they aren't pushed hard they won't change things, or their changes will be unacceptable to you.

WHAT IS EQUALITY

In the last few years a number of young women have successfully sued for the right to participate on men's teams. That's a step forward, but obviously no solution. On the average, boys are heavier and have more experience than girls. And boys often can't separate their egos from their play. Female students would probably be made to feel unwelcome, rather than helped along by the boys.

One proposal for overcoming that problem is to have three teams per sport — one for men, one for women, and one mixed. Such a scheme would be very costly, and would probably turn out unequal anyway. Men would probably end up with two teams, and women with one.

Minnesota has initiated a program that points in the right direction. Girls may try out for any team the boys have (including contact sports) if they do not have a team of their own in that sport. If the school has two teams, but they are not "substantively equal" (the boys get more money, for example) girls may try out for either team. If the two programs are judged equal, girls must remain with their own team. All girls' programs are closed to boys. Since most girls would have a hard time making the boys' teams, it is important under this system that substantive equality in all areas be brought about quickly.

OTHER CHANGES TO WORK FOR

A lot of worn out traditional attitudes about women are the cause of inequality in athletics. Women have been socialized to be weak and fragile. These are not characteristics of a healthy athlete. The denial of women's physical strength and power hasbeen imposed by a sexist society. Women are strong. In many societies women's work is more physically strenuous than men's. It's a lie that strenuous activity is hazardous to women, or to their reproductive organs. Nor does strenuous activity cause menstrual problems.

1.

"What did you learn in school today?"

2.

3.

4.

Cooperation versus violent competition: Sports should give women a chance to find strength in each other. The intense competition that characterizes men's sports is an 'equality' to be avoided, not strived for.

In fact, the idea that men are overwhelmingly superior in strength and endurance is a myth. This society has fostered that myth, and tried to make it a reality by denying women athletic experience. But the fact remains that the major difference between men and women is that men's bodies are larger and heavier, and women's are more flexible and better balanced.

> *"The physically inferior are not women, but any human beings who do not develop the body's potential — exactly what women have been taught not to do for centuries."*
>
> *—Ann Crittenden-Scott*

REDEFINING SPORTS

Just as women's liberation does not mean women making it in a man's world, ending sexism in athletics shouldn't mean that women are free to participate in the violent, male spectator sports. Macho values are the rule in men's sports, and cause problems from Little League all the way to pro football. Sports, as men practice them, show an unhealthy obsession with winning and violence. They are anything but friendly competition.

Sport is a socializing agent and a business. Even in high school there are high premiums placed on winning, mass audiences and gate receipts, victory celebrations, and recognition ceremonies for the stars. Even boys' sports programs are oriented primarily towards only a few elite jocks. Sports provide important social conditioning by training us to be spectators applauding mindless competition, domination, toughness, male chauvinsim and discipline to conformity.

The emphasis on aggressive competition, winning, and "stars" excludes a large majority of men and practically all women from learning to enjoy sports and to succeed at a level chosen by oneself. Instead, most students are expected to buy a ticket book and cheer for the stars, while getting fat from popcorn and soft drinks.

Women should not fall into the male-sports trap. Athletics should give women a chance to find strength in each other. It is a chance for association and team work. Sports can provide physical discipline and give women confidence in their bodies. It's a glorious feeling to know your own strength, speed and agility.

> *"I urge all women not to worry about your demons, but to teach your angels karate. In the future, the sexually, politically, and intellectually creative woman will also be an athlete, a whole person trained in body and mind and not necessarily a terrified competitor modeled on the male ideas. . ."*
>
> —*Jill Johnston,* Village Voice 1971

Women in History Books

The Case of the Missing Sex

by Marcy Fink

History textbooks - which supposedly help high school students obtain an "objective" appraisal of history - are actually overwhelmingly biased. "History" is exactly that — *HIS* story, not "hers." According to Phyllis Arlow and Merle Froschl in *Women in the High School Curriculum:*

> *The typical U.S. history textbook devotes one out of its 500 to 800 pages to women, their lives and their contributions. Where women are included, they appear under separate headings, in special sections, even on different colored paper. They are made to appear supplemental — as postscripts to history rather than an integral part of it.*

A few women are routinely included in the standard texts. Clara Barton, Betsy Ross, Pocahantas, Susan B. Anthony, Jane Addams, and Eleanor Roosevelt are typical examples, but the contributions of most women are consistently omitted. Is this an intentional omission of women whose views were too radical to pass the textbook screening committee? Possibly; but it is just as likely that those omissions are simply a reflection of the treatment of women in society. Men are included simply because their activities are considered more important. Among women, those who conform to stereotyped images of feminity are most likely to be mentioned.

ILLUSTRATIONS

Researchers Arlow and Froschl reviewed fourteen history texts. They noticed various similarities in the treatment of women. In illustrations, for example, they observed that pictures, photographs, and paintings were almost exclusively of male subjects; women included most often were the "wives" of important men. When women were the central figures of an illustration they were usually treated condescendingly. In a section entitled "The U.S. Becomes an Industrial and Urban Nation," the accompanying photograph portrayed a well-dressed woman on the phone in an immaculate modern kitchen with the caption "Electric kitchens liberated many women from the drudgery of housework." (Their husbands certainly didn't.)

MINORITY WOMEN

Minority women are almost totally absent from texts. The researchers found *no* mention of Native American, Puerto Rican, Chicana, or Asian women. The inclusion of black history does not allow for the discussion of black women (except briefly Harriet Tubman) and their relation to the abolition or suffrage movement. There is no mention of the specific degradation and achievements of black women. The struggle by black women like Sarah Douglass and Katherine Ferguson to set up schools for black children is omitted. Names such as Sojourner Truth, Ida Wells, Mary Church Terrell, to name a few, are rarely included. Issues relating to contemporary black women are also excluded.

SEXISM IN LANGUAGE

The sex bias found in language also predominates in texts. Phrases like "...men head West" do not encourage mental images that include females, so young readers are likely to imagine that only men created history;

> *Men had to do things for themselves or with the aid of a few scattered neighbors....In the end, men and their institutions were adjusted to the demands of the American continent.* (American History)

WOMEN — 1700's TO THE PRESENT

Four main areas were looked at to assess how textbooks portray women in history: the colonial period; the rights and reforms movements; women and work; and contemporary America. You might want to compare the criticisms made here with the amount of coverage given to women in your history textbooks.

The role of women in early America is ignored. Textbooks make it seem like America was exclusively a "man's world." Look at this example from *Rise of the American Nation*, a commonly used text;

> *The farmer's lot was not an easy one. He and his sons had to get up at daybreak — and even earlier in the winter — to milk the cows, bring in the firewood for the stoves, feed the hens and pigs, and fill the water for the livestock.* (The Rise of the American Nation)

Important women are usually mentioned in relation to their husbands:

> *Lewis and Clark, benefited by having with them a young Shoshone, Sacajawea, wife of the interpreter Dorion.* (History of the United States)

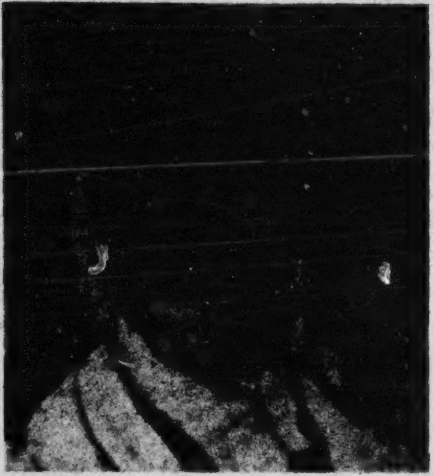
In one text, the only woman mentioned for the colonial period was Abigail Adams. She wasn't noted for her writing and letters on reform, but as "Abigail Adams, wife of John Adams and mother of Quincy Adams."

The contributions of women during the colonial era were certainly equal to those of men. Probably in no other era since then did women participate so extensively in what have been called "men's activities." Yet they are *still* excluded from the picture that students get.

More information appears on the women of the late 19th century reform movements than in any other period. Coverage is still superficial and brief. Some male-sponsored summarizing statements about women as reformers are so ridiculous they could make you laugh, — or cry!

> *The organized feminist movement arose earlier in the United States than in any other nation not because American women enjoyed so few privileges, but because they had so many that they demanded more.*

Three Women Ignored by Our History



THE MAN over there says that women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages or over puddles or gives me the best place . . .

. . . AND AIN'T I A WOMAN?
Look at my arm/ I have ploughed and planted and gathered into barns, and no man could head me
. . . and ain't I a woman?
I could work as much as a man and eat as much as a man when I could get it - and bear the lash as well
. . . and ain't I a woman?
I have borne thirteen children, and seen most of 'em sold into slavery, and when I cried out with my mother's grief, none but Jesus heard me
. . . and ain't I a woman?
—Sojourner Truth

Harriet Tubman escaped from slavery in 1849 and later helped hundreds of slaves escape: "I had reasoned this out in my mind; there was one of two things I had a right to, liberty or death. If I could not have one, I would have the other."

(Readings in American History)
The essential demands of the abolitionists, the feminists, the educational reformers, and the labor unions were all eventually fulfilled. (History of a Free People)
After the vote, American women now assumed an unquestioned role in shaping the production of goods — material, humanistic, literary, and artistic. They were the chief spenders of money. (History of a Free People)

It is interesting to note that the fashions — flappers and bloomers — are stressed more than the historic feminist activities of the times.

Women as workers are consistently downplayed in textbooks though women and children were among the most overworked and underpaid workers in America. The story

Textbooks

[Woman's] development, her freedom, her independence, must come from and through herself. First, by asserting herself as a personality, and not as a sex commodity. Second, by refusing the right to anyone over her body; by refusing to bear children, unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family, etc., by making her life simpler, but deeper and richer. That is, by trying to learn the meaning and substance of life in all its complexities, by freeing herself from the fear of public opinion and public condemnation.

—Emma Goldman, early U.S. feminist
and Anarchist.

of women in labor is limited to their exploitation in the textile mills in the 1820's. Textbooks rarely cover women and work with more than three entries of a few lines each. In the 1890's,women were mostactive in factories (outnumbering men in clothing factories and about half of the labor force in textile mills and tobacco factories). Women were simultaneously organizing strikes and fighting to end child labor abuses and other inhumane factory conditions.

Discussion of contemporary labor problems also ignore women, even though more than 1/2 of all women between 18 and 55 spend at least part of each year working for pay. The reasons for women's subjugation in the lowest paid work is never discussed. The issue of unpaid housework is never discussed and undoubtedly will evoke a defensive reaction from any male historian or history teacher.

Texts symbolize the belief (myth) that only "man's work" merits description. There is no consideration of the farm women who were actively engaged in the family's common work. Or of Civil War women who were cooks, spies, scouts, and guides. Why is the female Civil War nurse given so much attention? What of women writers, dancers, and artists who made huge contributions to our cultural heritage?

Students will get the impression that the 19th amendment (the right to vote) solved all problems of discrimination against women. We know this is far from true. The white male superstructure must be fought on many levels by feminists.

Many blatently ignored issues must be taken up in order to educate women about their rights (and lack of them). Sex-role socialization should be an important issue for social studies texts. Young people should understand the forces that shape concepts like femininity and masculinity so that they will understand themselves and the politics of society.

The inclusion of women in history need not be limited to objective accounts. Subjective experience through the use of novels and poetry will not only make history come alive (something male historical accounts failed to do for everyone), but will also enrich any understanding of the role and oppression of women throughout history.

Since schools themselves maintain sex role tracking, and their texts reflect only *his*tory, for now students will have to rely on outside sources. Some useful materials are listed on page 79.

Consciousness Raisin

Opening the Door to Liberation

by Ruth Dinerman

When I started organizing a consciousness-raising (CR) group, most people found out about it by word of mouth. This has some advantages and some disadvantages. Since all the people in the group knew each other, at least by name, a strong sense of trust was built up very quickly. But since most of the people were in the same high school, there was no kind of anonymity. If you want to start a CR group, it is important to ask yourself if you want to know the people in advance, or not. If not, I would suggest making posters and placing them around your town, and neighboring towns also.

At the first meeting, ask everyone if they will talk for a few minutes about why they came, what they expect from the group, and what consciousness-raising" means to them. This is usally a good opener, and can help the group to see where it might be heading. Stress *confidentiality*. It is important that people trust that the feelings and experiences brought out in the group will remain *in* the group, and will not be spread around outside.

Stress skills in listening, and showing support for other people in the group. There will come a time when women will have a difficult time coming to terms with a new insight. Show you care! Try and talk as personally and as openly as possible. Once a norm is set for people to be open and questioning, the group will flourish.

At the end of each meeting, try to set up a topic for the next week (meetings should be weekly). Some possible topics are:

- *Early childhood experiences* — feelings about being born female, differences between being brought up as a female and your brothers and male friends. Tomboyism? What did playing with dolls teach you? How do you remember perceiving marriage? Was it always considered an inevitable part of your future? How open were your future plans for education, lifestyle, work, independence?
- *Early sexual experiences* — How did you find out about sex? Was it as something to be ashamed of? Proud of? Who told you about sex? Older kids? Parents? Books? etc.
- *Relations with father* — Do you get along well with your father? Does he see you as "his little girl?" Is he protective? Is he at all sexual towards you? Is he the breadwinner of the family? Does he show emotions? Is he open?
- *Relations with mother* — Does she work? Do you resent her? Why? Is your mother protective? Do you talk with her about sex? Are you honest with her? How does she treat other women? Does your mother call her friends "the girls?"
- *Your brothers and sisters* — Do you fight often? Is your brother allowed to do more things than you are? If you are the oldest, were you given extra responsibility in bringing up your other siblings? Do you resent that? Look at how the toys you had and the toys your brother had were the same, or different. What do the toys teach?
- *How do you feel about your body* — Do you feel attractive? Too skinny? Too fat? Too breasty? Not breasty enough? What kind of body would you most like to have? Where did you get this image? Has advertising affected your conception of beauty? How do you feel when some male whistles at you? Or makes a pass at you? How did you feel about your body before you reached adolescence (sorry about the ickiness of that word)? How do you feel when people tell you you're beautiful? Do you

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Ruth Dinerman is class of '76, in Maplewood, New Jersey.

Consciousness Raising: It can be as simple as getting together with young women in your neighborhood once a week after school.

want to change your body? Name three things you like about your body. (Nose jobs and dyed hair do notcount.) How about three things you don't like about your body.

- *How do you feel about the male body* — Is it mysterious ? Do you find it beautiful? Are you afraid of it (or timid)? How did you find out what the male body looked like? Were you embarrassed? How do you feel about other women's bodies? Is it something to be ashamed of, or something you can share with other women?
- *Have you ever felt a sexual attraction to other women* — Are these feelings repressed or expressed? Do you feel ashamed or comfortable about these thoughts? Why?
- *How do you feel about menstruation* — How did you feel when you first got your period? Who was the first person you told? How did you first find out about it? Did you feel funny because you got it too early or too late?
- *How do you feel about female peers* — Competition? Do you feel a special closeness to females? Do you think women can't be trusted? Would you break a date with a female, if a guy called you up? Has this ever been done to you? How did you feel?
- *How do you get attracted to males* — Do you fantasize a lot? What kind of fantasies? Is your attraction based on an illusion or some definite human being? Do you think of the "one man who can carry you off into the sunset?"
- *Sexuality* — Have you had sex? Have you had intercourse? Did you feel guilty afterwards? Do you feel inadequate if you have never had sex? Did you feel pressure from your mate to "go further?" Did you ever have an orgasm? Did you ever fake having an orgasm? Do you think of virginity as something sacred? Something to get rid of? Do you like sensuality as much as sexuality? Is there a difference in your partner's response to sensuality (i.e. massages, sleeping *beside* someone)? And sexuality? Did you ever feel you were just a cunt? Why? Do you see sex along with a commitment or just for pleasure?

A very helpful book to read is:
Women's Fate by Claudia Dreifus, Bantam Books (paperback), $1.25. This book is the transcripts from a CR group, plus an introduction which will be useful in starting your own group.

P.S. My group has chosen to have very little structure — so we usually just have conversations about several topics. There is another way, which is to have everyone at the meeting talk for about five minutes without interruption (except clarification questions) about the topic at hand. Only after everyone has talked is the floor opened to discussion. This is useful if you have some very silent women and some very dominant women — so this allows everyone to talk, and explore without harassment (which should be minimized anyway), or interruption.

2. Four Perspectives

Growing Up Gay

WADDA MEAN YOU WONT KISS ME 'CAUSE YOU HAVE NO INTEREST IN HANDSOME PRINCES..
J.N.

by Mary Anne Deutschmann

I was eleven years old and in the 7th grade when I first became aware of my homosexuality in a rather harsh way. Some little dress-up games that two other girls and I played in our motel room on a class weekend became the center of attention to my 7th grade class, and we were the objects of whispers and laughs that we didn't understand. We soon grew to understand what our friends were talking about, though, and were on the defensive for the rest of the year.

The experience followed me in the 8th and 9th grade. People often treated me as someone very different from them. The roles were very defined in junior high. You simply didn't touch or really look at someone of the same sex. One day in 8th grade, a girlfriend noticed that I was looking at her body and made a scene about it. This second experience left me feeling very desperate and alone. I grew to avoid looking at women at all, because obviously there was something shameful connected with it. And of course I was right to be defensive about it, because I couldn't fit into the category of those weird people that "they" talked about, could I,?

I was so afraid. So afraid to have the things that they said follow me all through high school. I was also afraid because I was aware of the fact that I was physically attracted to women as well as to men, something that I totally blocked every time that I recognized it. In fact, anytime that I caught myself having a fantasy about a woman, I would transfer it rapidly in my mind to a fantasy about a man. But these blockings made it creep into my mind even more, and I remember feeling full

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This article originally appeared in Changes, **a newspaper widely distributed in Howard County, Maryland high schools.**

of hate towards myself every time that this would happen. I remember vividly one night standing in the shower when I was about 14 years old. A picture of a woman flashed into my mind and I became overwhelmed by despair. Tears streamed down my cheeks and I leaned against the wall, with the words "no, no, no," running over and over again in my brain. I told myself very firmly that I had to stop thinking about it, as I always did. But this time it wouldn't leave me. The only way I could get control over myself was to promise myself that someday, if "it" didn't go away, I would go to a psychiatrist and have him help me change. (Of course I always assumed it would be a man.) I left the shower feeling numb and dead inside.

In later high school years a friend challenged me about my bad attitudes towards homosexuality, which I conveyed in the way I spoke about it — my defense. From this point on, I began to deal on an intellectual level with homosexuality and finally came up with the belief that people were born potentially bisexual and that society pointed the way to heterosexuality. In this way I rationalized that of course it was natural for me to have sexual feelings for women. So I could have relationships with men and not feel too bad if I happened to be attracted to a woman.

My feelings were still things that I could never discuss with anyone, though. I felt that my women friends would be completely threatened if they thought that I might be attracted to them, as if I might seduce them or something.

It was the realization that I was far from being alone in having these feelings which helped me to deal personally, not intellectually, with them. In a women's self-help group, dealing with sexuality, I first talked about my feelings, cautiously, with other women and experienced a real high in being reassured that many others shared my feelings.

Now I realize that it's healthy in my love for women not to separate my mind from my body. More than just personally feeling good about being gay, I think that it's an important thing to be gay in our society, considering the roles I experienced in junior high school, women only touching men and vice versa, still exists. (I'm speaking of affectionate, loving touch — beyond handshakes and the popular greeting hug.) Now many women do touch other women in high school, but there are still those people who name it — "lezzie, lezzie," probably because they're so uncertain about their own sexuality and are fighting their own homosexual feelings.

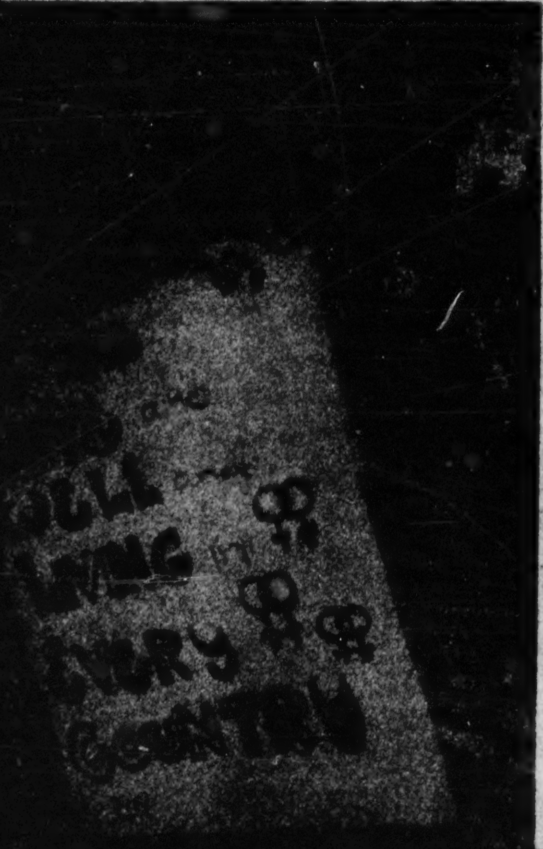
Learning to express my love physically to another woman, not from a passive female role, but as one woman to another, is helping me to break from that role in dealing with men. I relate to men in a much more healthy way now, coming from my own position of strength and self-confidence. I'm less apt to take shit from men who insist on relating to me as a passive girl, and I'm learning not to be the wide-eyed, listening-but-never-speaking child-woman that I generally used to be with men.

Why do I call myself gay rather than bisexual? Because it is my homosexuality

Come out: Being open about your gayness can cause a lot of hassles, but it can solve some too.

which is oppressed in this society. If I were to call myself bisexual, people would have the tendency to say,"Well, she may love women, but as long as she still makes it with men it's not so bad." I will make no excuse for loving women — it's an essential part of my life, my survival.

It's important to me now to be open about my feelings especially because of the people in junior high school and high school who are aware of their homosexual feelings and think they are very much alone with them. These feelings are everywhere, since it's a natural thing for people to be attracted to people, and there's no reason why some of our feelings should be stifled and others should be put on a romantic pedestal. Gay is good, and the sooner that we become more open and expressive with our feelings, the sooner we'll see people beginning to relate to each other, not out of messed up roles, but in healthier ways.



Black Women: A Never Ending Song of Struggle

What is Women's Lib? What does it mean to Black women? The movement for the liberation of women is, first of all, the struggle of women against an oppressive society which denies them their right to political, economic and social equality, and regards them as sex symbols and mere chattel. In essence, while concentrating on issues of particular importance to women, the struggle for women's liberation is really part and parcel of a large struggle against all forms of oppression and degradation.

Many Black women view the Women's Liberation Movement as a "white thing", and characterize those Black women who are involved in this struggle as poor souls who are too naive to realize that they are being used to divert Black women from their struggle for racial equality. Consequently, some Black women either reject the Women's Liberation Movement or lend it only limited support.

This article appeared, unsigned, in The Michigan Challenger, **a newspaper for poor and Third-world Michiganders.**

Turnip digging, Fayette County, Tennessee: Black women are at the bottom of the economic totem pole: Their work is society's dirtiest, and the pay is the lowest.

The fear that Women's Liberation might be some kind of "scheme" to divert Black women from their struggle for racial justice is certainly not without some justification. No doubt there are some Whites who have never advocated equal rights for Blacks who see the Women's Movement as a welcome diversion from the struggle against racial oppression. The fact that Black women are discriminated against simply because they are Black cannot be de-emphasized, on the contrary, it is the intention of this writer to point out that Black women suffer double (race and sex) and in most triple (class, race, and sex) oppression.

Economically, Black women are at the bottom of the totem pole. They earn less than either Black men, White women, or White men. Having been the last to be hired they are the first to be fired or laid off. Working conditions in many of the sewing factories, textile mills, plants and other sweat shops employing primarily Black women are such that ilnesses such as hyper-tension, lung diseases, miscarriages and the like have become common. Many clerical workers now work in production pools doing what amounts to piece work. Muscle and back ailments are common to this profession. With Black domestic workers there is double jeopardy. After submitting to the drudgery and low wages resulting from cleaning someone else's house, they must then go home to clean, cook,and take care of their own families. Finally the crowning insult for most poor, black working women is that after being laid-off, fired or "terminated" they are forced to submit to the degrading system of welfare in order to survive. Actually, Black women aren't simply exploited, they are SUPER EXPLOITED. Thus Black women have an even greater stake than most Whites in fighting for the rights of all women. Another obstacle to the involvement of Black women in the Women's Liberation Movement is the overwhelmingly white middle class composition of the Women's Liberation Movement. Black women are reluctant to join forces with white women who, figuratively speaking, epitomize the "Miss Ann" in those kitchens their mothers and grandmothers worked, and who has been held up to all these world as the essence of beauty and grace; the "Madonna" that many Black women are convinced is the most desired by Black men.

Probably the greatest hindrance to the Black involvement in the Women's Liberation Movement is the fear of polarization between Black women and Black men. They are the strongest allies of each other ; they share a depth of understanding as a result of their common oppression. Black women understand the pain Black men suffer in a society that measures his worth by his ability to protect and provide for his family. Through no fault of his own, the Black man often is not a good provider; many times the Black woman is better at it. This society finds Black female labor cheaper and less threatening, therefore, more acceptable. However, because they understand the hostilities and injustices Black men are subjected to in this society, Black women often fall into the trap of rationalizing his weakness and shielding Black men from self-examination. As a result, the Black woman finds herself the punching bag for his anger and frustration, or sacrifices her own ambitions and goals for the sake of "unity" and salvaging his "manhood".

Black nationalist and Pan-Africanists have helped to perpetuate the fallacy that the Black woman is a "Sapphire", a matriarch, and an emasculator of Black men. Black nationalist and Pan-Africanist men have taken Black women two steps backward by advocating that Black women assume submissive roles so that they may reassert their manhood, as though Black women, rather than society, are the cause of their oppression. Pan-Africanists have even adopted aspects of tribal and feudal culture to justify their attitude that the Black man is king, and *her* place is in the kitchen. Some Pan-Africanists have even gone so far as to advocate long robes and veiled faces, and that Black women literally walk seven paces behind their "Black kings." Even more absurd is that some Black women have allowed themselves to be used in this kind of chauvanism, rather than struggle against it. These Black men are equating the affirmation of their manhhod with the further oppression of Black women, in their effort to "understand" and to shake the "sapphire" stereotype

Young, black, and female: The struggle against oppression must be waged on many fronts.

Even more absurd is that some Black women have allowed themselves to be used in this manner, rather than struggle against this kind of chauvinism. These Black men are equating the affirmation of their manhood with the further oppression of Black women, and unfortunately, many Black women , in their effort to "understand" and to shake the "sapphire" stereotype, are falling into the trap of assuming the blame for the plight of Black men.

While Black women must be forever vigilant against co-optation and misuse by the White middle class women in the Women's Liberation Movement, we must also use this movement as a means of struggling against the sexual oppression imposed by this society — an oppression all women share. This does not mean we are forsaking our struggle against racial oppression, instead we are waging our battle on both fronts.

Black women and Black men must realize that the struggle for freedom is a long, tedious one and that there is no quick and ready plan to victory; we must accept the fact that all forward motion of Black men and women will not be simultaneous. But then, it really doesn't matter who gets there first as long as the battle's won.

Nina Simone Sings of Struggle

Four Women
Four women... We've done this song many times for you, so we don't need to explain Aunt Sarah too much to you, except to tell you that she's still going to work every morning about 7:30, walking the streets of Harlem. She's 107 and she's still scrubbing floors but it's o.k., it's o.k., she doesn't have too long to live now. Aunt Sarah...She wears a rag on her head and dig it headrags are fashionable these days, they're all in vogue everywhere, Aunt Jemima is in style. Aunt Sarah has lived long enough to see the full circle come round.
My story is:
My skin is black
My arms are long
My hair is woolly
And my back is strong
Strong enough to take all the pain
That's been inflicted again and again
What do they call me?
My name is Aunt Sarah

O.K., I leave her there. I could tell you a story about my momma in the South and they call her Auntie in these grocery stores. I only wish I had been there when they called her Auntie...No Mrs. You see, I know Berkeley's on fire. I know that anyway. I say that in a positive way, but I kinda have to hold myself down here because the vibrations are so strong. But I tell you one thing, if I had been there when they called her Auntie I would have burned the whole goddam place down, I tell you that....
The second woman:
My skin is yellow
And my hair is long and straight like some of yours
Between two worlds I do belong
My father was rich and white
He forced my mother late one night, they call it rape
So here I am
They call me Safronia

My skin is tan
And my hair's alright it's fine
My lips invite you
My mouth is like wine
Whose little girl am I
Why yours if you've got enough money to buy
And they call me on 125th street
They call me Sweet Thing

My skin is brown
And my manner is tough
I swear I'll kill the first man who messes with me
My life has been much too rough
I'm awfully bitter these days
Because my only parents they were slaves
And it's crippled me
What do they call me?
They call me Peaches

—*Nina Simone*

Ageism in the Women's Movement

by Pegatha

During my past year and a half in the women's movement, I have faced condescension, feelings of superiority and scorn from other women because of my age (I am 19 years old now). I realize that *adult chauvinism* is rooted in institutions which exist in the rest of society, yet participation in the women's movement has made me increasingly sensitive to the problem. I am deeply upset that so many members of a movement which claims to be for the liberation of all people practice such glaring inequality towards their younger sisters.

Adult chauvinism is a set of attitudes which are rationalizations for existing power relations between adults and children. Supposedly, adults are superior intellectually and emotionally to children. Since adults have been alive longer than children, they have had more time to grow and a larger pool of experience and information on which to base decisions and responses. The conclusion drawn from this is that adults are more capable of making decisions and judgements than children. These concepts of superiority and inferiority are applied in any situation in which there is an age difference between persons - i.e. people like myself in late teens or early twenties are treated as inferiors by those in their late twenties on up.

This article originally appeared in Off Our Backs, an excellent feminist newspaper from Washington, D.C.

I believe these attitudes are rationalizations to cement the power and privileges adults have over children. Consider - in the first place, adults have more access to resources than children. Adults control all the wealth and all the services available in this country and in the world, the media, the military and police - in short, *everything*. Within individual nuclear families, adults own and control all possessions, monopolize food, sex and preferential space (who comes first when an adult and a child want to sit in a favorite chair or get privacy?)

Because of these material privileges, adults are able to maintain *power* over children. Power is the ability of one person (or group) to inflict their will on another. It is enforced when one is able to sufficiently punish (cause pain to) the other whenever there is a failure to comply. The fact that adults are potentially capable of cutting off all material sustenance to children reveals the tremendous imbalance in the power ratio between the two groups.

On a personal level, I know that adult chauvinism has done a great deal of psychic damage to me and I believe this is true of most others as well. In my family, I was always told that my father and mother knew better than me. I was not considered to know anything separate from them - in other words, I was simply not considered separate from them.

It is a crucial step in a child's growth to see

A day-care demonstration: Younger and older women have many struggles in common, so it is important that they trust and respect each other.

herself/himself as separate from her/his parents. The psychologist R.D. Laing marks this independence by a child's ability to lie to her/his parents - a basic problem of many of the schizophrenics he studied was that they were never able to take this step.

Adult chauvinism makes it difficult for any child to do so. In my case, because I became accustomed to seeing my parents as " authorities," I did not see myself as a unique person with unique information. Instead I felt that all the insights and information I had were also known to my parents - they must know everything I did and more. If they made a decision that conflicted with one of my own, I would assume that they were right and I was wrong.

"Authority" shattered my entire sense of reality. It meant that my perceptions were *unreal* when they conflicted with those of my parents. Thus I lost confidence in my ability to perceive reality. (Lack of realitysense is perhaps the most difficult thing for me to explain in words, yet it has been responsible for a lot of incredibly painful anxiety. I hope that others will understand what I mean.)

Adult chauvinism is an aid to all other kinds of power relations for it creates "paralyzed" individuals — with shattered confidence in their ability to perceive reality, make judge-

Young women working in a North Carolina textile factory in 1908: Although conditions and wages were bad for children working in factories, at least they could work. The solution to the problem should have been to pass legislation to improve working conditions and raise wages, not to remove young people from the work force.

ments or decisions. Paralyzed individuals submit to powerlessness (it is psychically "built in") and do not threaten the established heirarchies.

"But this is the way it should be." "This is the way it always has been." I can almost hear the voices of status quo supporters ringing in my ears. However, women analyzing male supremacy have been saying that systems of behavior - social forms - are not inevitable or permanant, but adaptations to a particular environment. The most successful adaptions are the ones that continue to survive. Yet the environment is continually changing, both for natural reasons and lately, because of human influence. To avoid extinction, behavioral systems must change too. I think we have reached the point in the United States where a society without hierarchies is possible for the first time because of material abundance - real and potential. At the same time, hierarchical society has reached its diseased peak and is destroying the planet as well as most of the inhabitants.

Adult supremacy, one of the first forms of hierarchy, was no doubt an adaptation necessary for group survival at one point in history when conditions were very different. But it is no longer necessary. Adult supremacy has outlived itself as a meaningful social form.

Older women: They too are oppressed by ageist ideas and practices. It is important to understand the oppression of our mothers and grandmothers.

Today it is not progressive, but destructive.

In fact, the ideology of adult chauvinism is itself off base in its basic premises. Just because adults have more experience does not mean that they have greater ability to make decisions. To believe this is to assume that growth is a fixed, linear process, that it takes the same course in every individual. This denies the very essence of growth - spontaneity - and the uniqueness of every individual's life. In fact, a given adult is not a given child *plus* a number of years' experience. Both have independent "information pools" to draw on whenever a decision or judgement is necessary. Just because one is larger does not mean it is deeper, more meaningful, or more important. The tendency to equate largeness with superiority is typically American, although it probably exists as well in other hierarchical societies. (Adult chauvinism is pretty universal.)

Again I can hear the cry "But you can't let a young child decide for herself/himself to run across a city street or play around in a medicine cabinet." Let me emphasize that it is important and necessary that adults tell children not to do these things and explain why, but this is not really a matter of who makes decisions (power), it is merely a *sharing of information* about known dangers.

ON THE MOVE

The first step in fighting adult chauvinism is recognition of the problem, realizing that it is based on lies, that young people are worthy of respect and as capable of making decisions as anybody else. Young people must try to piece back together our realitysenses, where this is necessary, so that we can have the confidence to make our own decision and not be intimidated out of them by any "authority."

But the root of adult chauvinism lies in material conditions. The way society is structured today, adults do have all the power, children are entirely dependent. To end adult chauvinism, we will have to transform the basic living unit of society, the nuclear family, as it is based on adult supremacy and male supremacy. We must also fight and build for a society where children have equal access to resources and equal decision making power with adults. Nothing short of that will solve the problem.

The struggle against adult chauvinism and all other kinds of hierarchy is essential to the women's movement. If our movement is hierarchical, the society it creates will be hierarchical and many of us will continue to be oppressed.

If the women's movement fails to come to terms with this issue, young women may have to break away, just as feminists once broke from the Left, to create an independent power base that will insure that our special needs be given priority.

Look out! Young women's liberation is on the move! *Mother Goose must die!*

Growing Up Sexist

by Keith Hefner

I first heard about Women's Liberation in 1969, when I was in 9th grade. It was often used as the butt of a joke on the 11:00 news. Because I was a man, and because of the media's portrayal of women's liberation, I also took it as a joke, and something to joke about.

In 10th grade I first heard the term "sexism." I wasn't sure what it meant, so I asked someone who I thought would know. She told me sexism was to women as racism was to Blacks. I was shocked. I was against racism. Could those horrible attitudes exist in another form, directed against women? I didn't think so. But something inside me didn't let me joke about "Women's Lib" any more.

Shortly after I discovered sexism, I tried to figure out if I was sexist. As far as I knew I didn't treat women any differently than men, or at least no differently than I thought they should be treated. I called women "chicks," sure, but they liked it. I never consciously tried to oppress women. Therefore, I couldn't be very sexist. Maybe I wasn't sexist at all. That's what I thought. Actually, I didn't even know what sexism really was. It took a long time, and a lot of experience and criticism before I learned how thoroughly sexism had infected my thinking and actions.

SEXIST AT 9

Limited space prevents me from going into my past in any detail, so I'm just going to look at the "tip of the iceberg," from my elementary and secondary school experiences. That will show how strongly male chauvinism developed, even by age 9, and the forms it took as I grew older.

In my fourth grade class, students ran the 600, a race twice around the playground. Boys and girls were about the same size at that age, and could compete on an equal basis in athletics in areas where we'd had approximately the same experience.

We ran the 600 in separate gym classes, and compared times when we got back. It turned out that some girls ran faster than the fastest boy. However, since the race hadn't been run together, it was just the girls' word against the boys'. We argued about who was faster. Then one of the boys came up with the idea that the girls' 600 was shorter than ours. We were so adamant, and the girls so intimidated, that our explanation was accepted as fact. From then on, my class *believed* that the girls ran a "shorter 600."

Sexism showed up in academics too. When a boy did consistently well in class, he was at least grudgingly admired by other students, even if he wasn't good at sports, or socially active. With girls it was just the opposite. A female student who excelled was derided by the boys. "Sure she gets good grades. Anyone could if they studied twenty-four hours a day."

The message was clear. Girls weren't

Keith Hefner has worked with Youth Liberation for several years.

Sex role stereotyping starts early: Boys learn that they're the King, and women are their Queens.

supposed to be achievers. They were pressured to conform to the stereotype of being weak and empty-headed. Most girls fell victim to the pressure. Looking back I can see that between first and sixth grade there was a pronounced slacking off by the girls in every area where they had to compete with boys — sports, academics, leadership and social life.

In junior high the trend was intensified. The cute, dumb-broad image was aspired to by most women, and rewarded by the men. Instead of competing against men, women began competing against each other for the attention of men. That was destructive to women's friendships for obvious reasons. It also took a psychological toll. Women were taught that they needed a man, but not what to expect when they got one.

WHAT MEN THINK

Men don't take close, personal relationships as seriously as women do. The old saying "Women are like busses, if you miss one, there will be another along in 15 minutes," is a good illustration of how men are taught to think.

That attitude often results in a frivolous approach to relationships. Women are supposed to meet men's needs. If a woman isn't meeting a man's needs, he doesn't think twice about breaking up with her. But most men never realize that the woman has needs they should be fulfilling.

In junior high I went with a woman for seven months. During that time it never occured to me that I had any responsibilities in the relationship. If she wanted intimate conversation, or genuine affection, she had to drag it out of me. I didn't think anything was strange about that kind of situation. I was socialized to act strong, analytical, and unemotional. And I thought her only function was to give me emotional support and loving companionship.

Most women have direct experiences with men who don't or won't understand their feelings. But few women realize that men are on their *best* behavior when around women. When it's "just the boys," most talk about women is, er . . . uncomplimentary.

In my entire life I have rarely heard a man comment on a personal quality he liked in a woman, other than "she's nice." These are the same men who can give 15 minute locker

. . . and so Cinderella told the Prince she wasn't falling for a divisive tactic like a glass slipper and she stayed at home raising the consciousness of her sisters.

room speeches on the virtues of "tight cunts" and big breasts. Few men would publicly "justify" going with a woman for reasons other than sex. If criticized by the boys for going out with an "ugly" woman, a man would be likely to say "Aw, I just put a bag over her head and it's not so bad." If the woman has small breasts, it's "Anything more than a mouthful is wasted." If she doesn't possess either of those stellar qualities, it's "But get a look at that box."

But men don't always treat women that way, you say. That's true. They don't have to. Most men don't want to actually hurt women. They just want power over them. The problem is you can't control and manipulate someone who you respect, so men learn to disrespect women. I was no exception.

A TYPICAL STORY

Most people who knew me in high school, and before, generally thought of me as a considerate person, on the nice side of normal. I think that's fairly accurate. Let me tell you a story that I think is normal for young American men. It may seem grotesque to you, and it does to me now. But at the time, none of us saw it as strange or sick. It followed logically from our conditioning as men.

One gray spring day several friends and I were hanging out in a park. We were all dissatisfied with ourselves in one way or another. Typical young men that we were, we weren't talking about it in any meaningful way, as young women might have done. Instead, quite playfully, each of us began to take out our frustrations on the image of our girlfriend. We would imagaine she was standing against the wall of the park shelter. Then we would swing a baseball bat at her, saying "Take that you bitch." We did it for quite a while, and got very dramatic about it, laughing, swinging harder, screaming louder. Then, just as naturally as we had started, we quit. We all felt better, and no one ever thought about it again.

It's not important that we didn't usually act that way. What is important is that it didn't disturb us one bit to act out violently against women we supposedly cared about. We didn't hate women, or feel violent towards them in every day life. We didn't even think we were degrading anyone. Our mentality closely paralleled the racism of white people who could be perfectly civil to their slaves one day; could even make "house niggers" practically part of the family, but who felt no remorse at flogging them for whatever reason they pleased.

CAN MEN CHANGE?

I'd like to emphasize that the above examples are not abberations. I have chosen them because they are typical of the mentality of young men. Most women are only dimly aware of the extent of the sexist underside of men. I have known countless women who have gone to great lengths to excuse a particular outbreak of sexist behavior in a man they are fond of. Those women sincerely believe that when a man acts grossly sexist, or hurts them by doing something that shows he has no concern for their feelings, he is "not always that way." They cling to the hope that it won't happen again. Yet, as every woman knows, it does.

There's a reason for men's actions, a method to their madness. From birth, men are

conditioned to be male chauvinists. Women are conditioned to accept it. Women should have no illusions about men shedding their sexism without a struggle. It has taken a long time to turn a sweet little baby into a sexist pig, and it will take a long time to reverse the process. Women have the right to demand that men actively struggle against their sexism every day. If a man doesn't consciously accept that, his sexism will repeat itself again and again.

If we were all robots, we would accept our conditioning and the system would run smoothly. Fortunately we're not. Women have needs that cannot be met in a sexist relationship or sexist society. That contradiction created the feminist movement. Men haven't been as quick to recognize the contradictions between their needs and this society, because although they lose their humanity, they gain a little power over women. Most men are powerless everywhere else, so they attach a lot of importance to their power over women. So how can men change? I don't know. But I've got some suggestions based on my own experience.

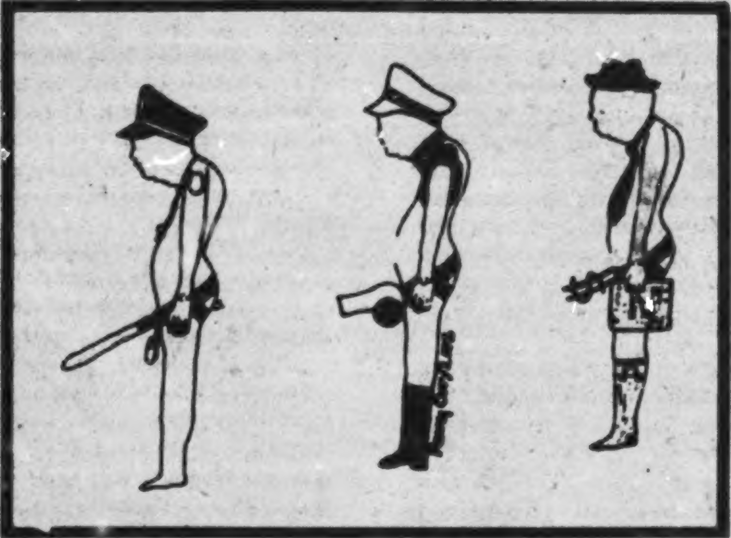
I was a shy person in high school. When my social landmarks from junior high disappeared in the 2500 students at Pioneer High, my shyness prevented me from becoming wrapped up in another decadent social scene. Sitting on the outside I got a chance to observe what was going on, and to observe myself. At the same time I was involved with a political group in which sexism was heatedly debated and strongly criticized. The theoretical understanding I got from listening to radical feminists, combined with my own self-evaluation enabled me to take my first conscious act against sexism: I decided that my next girlfriend would be a woman who could talk to me about women's liberation. Don't get me wrong, I didn't really want a *feminist* girlfriend, particularly not someone who would criticize my still rampant sexism. I wanted someone who would tell me how *unsexist* I was.

Because I made that decision, I was involved in only one brief relationship in high school. It was with a woman who was a feminist. She expected my actions to match my words. When they didn't she didn't have the courage or self-confidence to confront me, and I couldn't understand what she wanted, so the relationship ended. I learned something, in an unconscious sort of way. A year later I was a little more aware of how deeply sexism had penetrated me, and that it meant I was responsible for more than lip-service to women's liberation.

One day towards the end of my senior year I was sitting in the cafeteria and I overheard a conversation about women's liberation at a nearby table. I went over and joined because I recognized the woman. She was being harassed by two men who were telling her the whole idea was a joke. My sexist self said, "Here's a good chance to impress that woman." My political self said, "Those men should be confronted on their sexism." So, with mixed motives I joined the conversation. I criticized the men strongly. I could see the same defenses in them that I had seen in myself a year earlier. I also became very good friends with the woman, and that's where my education about sexism really began.

I won't detail all the things I've learned in the four years since high school. What's more important is *how* I learned. I graduated from high school considering myself a supporter of women's liberation. I didn't think I was very sexist. I think that's going to be an increasingly common situation as feminism gains wider acceptance. Men will be in favor of it verbally, but will still be sexist. The only way for those people to learn that they are sexist is for people to tell them. Tell them once, tell them twice. Scream it at them.

It's unfortunate, but I don't believe men can overcome their sexism without constant criticism. Unfortunately for women, men who think they aren't sexist don't always respond favorably when someone tells them they are. Young women have to decide how much shit



Sexism takes many forms: Sex, power and domination are closely linked in many men's minds.

they will put up with before they tell their boyfriend, brother or classmate to shove off — they are too sexist to talk to until they adopt a more positive attitude about changing themselves. Some men do respond faster, and are more sincere about changing their ways. Women should conserve their energy by working on those men. Let them know that they have a responsibility to talk to other men and convince them sexism is serious, so women don't have to do all the work.

A lot of work among women against sexism doesn't have to be done with men at all. Women have to get together to share their outrage and strength. In the short run that makes women feel better about each other, and lessens their dependence on men. In the long run it makes women stronger and more confident fighters against sexism.

Women should be especially careful to confront men who are dealing with their sexism superficially. Men often try to conquer their sexism the same way they would a weight problem. Shed a few pounds, just enough to look good. That approach is wrong. Sexism requires a *qualitative* change in the way men look at the world. To use the weight analogy, shedding one's sexism could be compared with losing *all* one's weight. Every man brought up in this society is sexist to the core of his personality. The change that's necessary can come about only as the result of a prolonged, difficult struggle. Women should do as much as they can to force men to confront that fact. But men have to realize that they are responsible for sexism and must bear the responsibility for ending it. Men who have worked out some of their sexism must work to help other men do that too.

NOTES

This article is only the briefest introduction to male sexism and what it involves. There are a couple points that I would like to mention which should get longer treatment elsewhere.

First, sexism is not just a psychological phenomenon. Sexism is institutionalized in this country. Women are paid less than men, and most women's work (housework) isn't even paid at all. The advertising industry is built largely on the exploitation of women. Schools, as institutions, transmit sexist stereotypes and values. In other words, the people who run this country and its institutions — the duPonts, the Mellons, the Rockefellers — are *more* responsible for sexism than your boyfriend or brother. The struggle against sexism must be directed at individual men, of course. But even more important is the struggle against the men and the system that work to make us sexist in the first place.

Second, I haven't dealt at all with sexism towards gay young people. When I was in high school I got a lot of hassles for supporting various liberation movements. But never was the pressure so intense as the time I wore a gay liberation button. I got so many weird looks, so many scowls that I took it off before the end of the day and never wore it again.

Third, there are a lot of ways I wanted to fill out the information I presented. The rest of the articles in this pamphlet do some of that. One point I would have liked to develop more is that men are not born sexist. And male chauvinism has only limited benefits for men. Consequently, men are contradictory creatures, cocky in their power over women, but semi-consciously aware that power doesn't really make them happy. If you strip away all the conditioning you will find a potential feminist in most men. It is the responsibility of men, and in the self-interest of women, to work to break down that conditioning.

3. Health and Injustice

Demystifying Health Care

Do-It-Yourself

by Claudia Cines

My formal introduction to women's sexuality was sketchy, stiff and probably typical. In the fifth or sixth grade a special evening at school was set aside for all the female students and their mothers. We watched a film and got a booklet published by the Kotex company. It was through that film (which I've completely forgotten) and the pamphlet (which described the thicknesses of Kotex, among other things) that I was taught about menstruation.

DOCTORS VERSUS WOMEN

I feel sad and mad that I learned so little about such an important part of my womanhood at that meeting, and that what I did learn was presented in such an artificial and standoffish way. I don't know how schools today introduce women to their sexuality, but I doubt things have changed much.

For the past year I've been working in a Women's Self-Help Clinic, and I've gotten some good ideas for teaching women about their sexuality. At the Clinic our goal is to educate women about their bodies so that they can understand and control what happens to them. That knowledge has been taken away from women and placed in the hands of male doctors. It's time for women to get it back.

An example from my not-too-distant past will help explain what I mean. In high school I was having a sexual relationship with a man and was using no birth control. One month my period was late, and I got worried. I wasn't as shy as most high school women, so I made an

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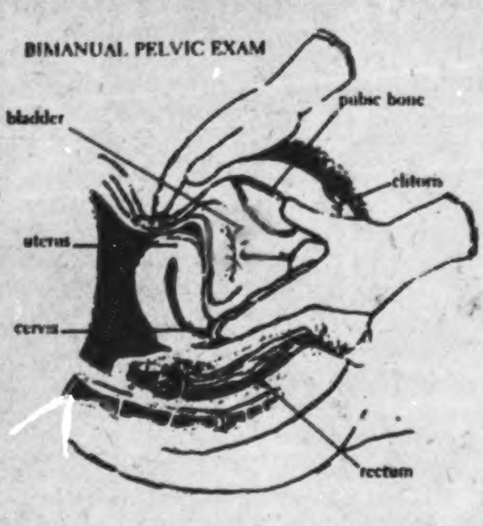
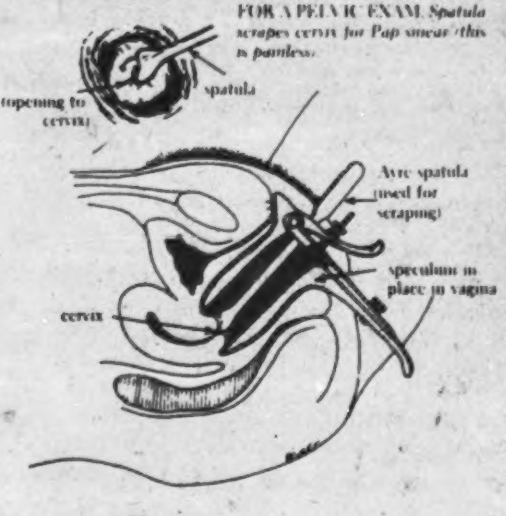
Claudia Cines works with the Ann Arbor Women's Health Care Collective.



PLACEMENT OF SPECULUM FOR A PELVIC EXAM. *Spatula scrapes cervix for Pap smear (this is painless)*



Vaginal examination at a Women's Self-help clinic: There are self-help clinics in many cities around the country, run by and for women. Diagrams are side view of Bimanual exam and placement of the speculum in the vagina. They are taken from **Our Bodies, Ourselves,** *an excellent book on women's health care.*

appointment with a local gynecologist. I had a vague idea what a gynecologist did; I knew that older women went to them for various "woman problems." Of course, I had no intention of telling the doctor I might be pregnant (I was petrified) and I didn't have the slightest idea what he was going to do. Fortunately I wasn't pregnant (but no pregnancy tests were taken, because I didn't ask him for any). He said I had a ruptured something-or-other in my vagina, charged me, and that was that. He didn't tell me anything about what was going on, and I was too scared to ask. He didn't ask if I was familiar with birth control methods. He treated me like a robot; like I wasn't interested in or capable of knowing what he was doing. By his silence and mechanical manner he made it clear he didn't want me asking any questions. The next time I went to a gynecologist was in college, for birth control pills. That experience was no better.

Looking back, I'm disappointed in myself for never having learned about or questioned the various birth control methods available to me and my lover. I also wish I'd had the courage to question the gynecologist about birth control and women's sexuality. I now realize that I lacked consciousness and strength to do that because of my social conditioning. Let the man do it, we are taught. We are supposed to be passive, even where our own health is concerned.

AN ALTERNATIVE

The situation for young women today must be radically different. Women's Health Care Collectives, or Self-Help Clinics, have sprung up all over the country, and are offering women the chance to learn about their bodies in supportive surroundings. Women of all ages are welcome at these clinics, as are women with children, virgins, women who love men, and women who love women. Self-Help Clinics start out with the idea that you have a *right* to know about your body, and to know what to expect from your doctor. At a Clinic you learn to understand your natural body processes, and to identify common diseases and infections. You also learn about common procedures used by doctors. The information you get, plus the new awareness of your body, help give you confidence to question your gynecologist.

THREE EXAMS

At the Clinic where I work our emphasis has been on three exams: the breast examination; the self-examination of the vagina; and the bimanual examination, where you and a partner examine your uterus, ovaries and Fallopian tubes.

At first the idea of examining your own vagina may seem frightening, and maybe even impossible. Most women are encouraged from childhood not to touch their genitals. Through self-help you can overcome the anxieties you may have, and learn to become familiar with your own unique structure, and changes associated with menstruation. Also, you can learn to detect infection at the earliest possible moment, while it's still easy to treat.

The Self-Exam enables you to actually see inside your vagina and look at your cervix. All you need is an instrument called a "speculum," a mirror and a flashlight. This exam can be done alone, but it is better, at least initially, to do it with a group of mutually supportive women. With the speculum inserted you can examine the cervix and the vaginal walls. With the use of a chart telling you what to look for, you can check for common vaginal infections.

You can't discover as much specific information from the Bimanual, but your partner can feel for pain, or a possible tumor or pregnancy. The important thing is to learn what your uterus, Fallopian tubes and ovaries feel like when they're normal. Then, if you detect a change in a future exam, you can go to a gynecologist and get checked.

At the clinic where I work, the emphasis is on the woman as a healthy organism. We don't do these exams with the idea of finding infections, or cancerous lumps. Rather, we examine ourselves to learn what is normal and healthy for us. We are trying to demystify medicine and practice preventive health care.

The Myth of Sexual Delinquency

by Florence Rush

Women are less prone than men to commit crimes and acts of violence and destruction. This trait could serve as a model for those who seek to control violence, but rather than credit women and challenge the sex roles which permit violence in men, we who commit few antisocial and destructive acts have been assigned to a special category of women's crimes: prostitution and sexual delinquency.

Authorities on the subject of juvenile delinquency claim that the female delinquent is a sexual delinquent. The fact is that more female juveniles are arrested for larceny than prostitution or other sex offenses, but even if a young woman is picked up for shoplifting or robbery, the crime is often sexually interpreted. Unlike that of her male counterpart, the antisocial behavior of the female juvenile is rarely attributed to poverty, discrimination, or rebellion against a repressive society.

The attitudes toward crimes committed by women are evident in the ways female juvenile delinquents are regarded and treated. Female juveniles get locked up often for conduct that is not criminal; male juveniles get locked up for different things than females; and there is a commonly held assump-

This article originally appeared in Women: A Journal of Liberation, a socialist/feminist magazine.

tion that offenses committed by female delinquents are primarily sexual. Let me try to outline some general information on juvenile delinquency and then identify areas of discrimination against the female by attitude and treatment.

A juvenile delinquent is generally a person under 18 who breaks any of the laws applying to adults or does acts which violate restrictions on behavior imposed on juveniles, such as truanting, running away, being incorrigible, ungovernable, stubborn, etc. In reality, however, the term "juvenile delinquent" is usually used to refer to males, and countless studies discuss the nature of this problem among young men: school, family, unemployment, income. However, there is virtually no such interest in the problems of the female delinquent. With little research and lots of speculation, people who study crime assume that female delinquency is, as one expert put it, "an overt sexual act or to be more correct, a sexual acting out." Here are some common published attitudes:

1. Female delinquency, although it may appear in the records as ungovernability or running away, is mostly sexual delinquency. Stealing, property offenses, and "hell-raising" are primarily practices of the male.
2. Young boys wishing to become men must break away from the world of feminine rule, and bad behavior acquires the function of seeking masculine identity; but when girls are confused as to their identity, they slip into promiscuity.
3. The delinquent behavior in boys is a normal part of the youngster's seeking to find himself, while in girls it is often symptomatic of deeper emotional disturbance.

The male juvenile who commits more crimes and [illegible] serious crimes than the female, is seen [illegible]ially wholesome, striving to fill his m[illegible]ole, while the female is seen as a mis[illegible] and sexually promiscuous. Let us compare juvenile male and female crimes:
—see chart

Even in a society that tends to overlook sexual delinquency in boys (which means the figures for men may be low), less than one arrest in four for sex crimes was female. In fact, women have a much higher score for larceny than sex — 56,000 as compared to 2,259 — but no matter what, her crime is sexual.

	M	F
Forceable Rape	2380	0
Prostitution and Commercialized Vice	311	726
Other Sex Offenses	5606	1533
Total	8297	2259

Prostitution, running away, promiscuity, and illegitimacy are the general categories of female sexual delinquency. Let us look at each of these.

Total arrests for *Prostitution* for 1970 were 45,000, and of this number, 726 females (or .016%) were under 18. Young girls are rarely prostitutes. They may have sex for affection, social acceptability, for a meal or protection, but rarely for money.

Running away is usually related to a sexual offense when committed by a female under 18. Over 500,000 young people left home in 1969, and at least half were girls. It is estimated that soon the majority of runaways will be females. Children leave home to escape brutality, torn homes, alcoholism, desertion, etc., but the female runaway is not permitted such a rich variety of reasons, and when picked up is often tagged a sexual delinquent and charged with sexual offenses. Some experts further suggest that the female runaway runs off to control her incestuous wishes for her father.

Promiscuity is defined as indiscriminate mixture or promiscuous sexual union. Applied to the female juvenile it means indiscriminate sexual behavior. One authority states, "The predominant expression of delinquency among girls in our society is promiscuous sexual behavior." In my experience the female adolescent who could not be controlled was usually labelled as promiscuous.

Illegitimacy is a term used to describe the illegal state of the unmarried mother and her child. In 1968 there were 340,000 illegitimate births and a little less than half were born to women under 19. Literature on this subject explains illegitimacy as a plot on the part of the mother to steal welfare money, an expression of her need for feminine fulfillment, hatred of her own mother, or as a result of her being oversexed. It was my impression that pregnancy was the result of sexual intercourse, but for some reason this does not seem to be a good enough explanation. Someone has to be blamed for this biological process, and all kinds of evil and mystical motives are attributed to the woman. What about the man's motives? Does he hate his father? Is he promiscuous under the law? No one seems to notice his involvement in a pregnancy, or hold him responsible, and his motives are never questioned. The woman is not only responsible for her pregnancy, she is blamed for it. In some states, unmarried women under 21 who become pregnant can be institutionalized.

***Locked up:** Young women are jailed most often for crimes that would not be crimes if they were adults (i.e. running away, promiscuity, etc.). Young men are usually jailed for adult crimes.*

The treatment of the female delinquent is also highly discriminatory. For example:

1. More than half the girls referred to juvenile court in 1965 were referred for acts that would not be criminal by adults; only one-fifth of the boys were referred for such behavior.
2. One girl was arrested for every 5 boys. Girls were arrested for running away, ungovernable behavior, and sex offenses while boys were arrested for rape, larceny, motor vehicle theft, and aggravated assault. In other words, females were arrested for misbehavior while males were arrested for breaking the law.
3. In some cities, a girl picked up for shoplifting can be examined for pregnancy, venereal disease, or sexual intercourse and then be charged with sexual delinquency rather than shoplifting.
4. Although boys are fully as prone to promiscuity as girls, this behavior is often noted on a girl's record and not a boy's and boys are less likely to be referred for sex offenses.
5. There are fewer alternatives to institutionalization for young women and fewer, less effective programs within institutions. Training programs that do exist are often in fields which not only have no future, but perpetuate the servile role of women in the job market.
6. Girls spend, on the average, two months longer in institutions than boys, and after imprisonment, remain on parole for longer periods.

The pattern of crimes for which women are getting arrested is perhaps beginning to change. But the association of all kinds of crime committed by women with sexual offenses continues to be made, perpetuating the stereotype of the female criminal as a sexual criminal and re-inforcing the myth of sexual delinquency.

State by State Guide to Young Women's Legal Rights to Medical Care

This chart appeared with an article by Eve Paul, Harriet Pilpel and Nancy Wechsler in Family Planning Perspectives.

Although this chart may look imposing and difficult, if you read and follow the instructions carefully it should be relatively simple to use. So go ahead! *Note:* An emancipated person is someone under 18 who has been declared legally independent from her parents or guardian.

Table 1. Age of majority, and ages at which state legislation, court action or attorneys general opinions have specifically affirmed the right of individuals to consent for medical care in general, for contraceptive services, for examination and treatment of pregnancy and VD, and for abortion; as of December 31, 1975 (X = any age)*

State	Age of majority	May consent for medical care in general			May consent for:			
		No limitation	If married (M) or emancipated (E)	In emergency	Contraception	Pregnancy-connected care	VD care	Abortion
Ala.	19	14	E[6], M	X	14	X	X	14
Alaska	19, MF	19	E[6,7,8]	X[5,10]	X	X	X	18
Ariz.	18	18	E, M	X[10]	18	18	X	18
Ark.	18	X[3,4]	E, M	X	X[3,4,12]	X[14]	X	18
Calif.	18	18	15E[6], M	X	X[3]	X	12	X
Colo.	18[1]	18	15E[6], M	18	X[3]	18	X	X
Conn.	18	18	E, M	18	18	18	X[18]	18
Del.	18	18	E, M	18	12[11]	12	12	18
Fla.	18	18	E, M	X	X[20]	18	X	X
Ga.	18	18[3]	M[3]	X	XF[3]	X	X	X
Hawaii	18	18	18	18	18	14[27]	14[27]	14[27]
Idaho	18	18	18	18	X[4]	18	14	18
Ill.	18[1]	18	M[7]	X	X[13]	X	12	X[24]
Ind.	18	18	E, M	X	18	18	X	X[24]
Iowa	18, M	18	E, M	X	18[12]	18	X	18
Kans.	18	X[4], 16[3]	18	16	X[4]	X	X	X[4]
Ky.	18	18	E, M[8]	X	X[3]	X	X	X
La.	18, M	X[21,3]	M	X	18[12]	X[3]	X	X
Maine	18	18	E	X	X[22]	18	X	18
Md.	18	18	M[8]	X	X[3]	X	X	X
Mass.	18	18	E[3,4], M[3]	X	18	X	X[19]	X
Mich.	18	X[4]	E, M	X	X[4,12]	X[4]	X	X[4]
Minn.	18	18	E[6], M[3]	X	X[12]	X	X	X[29]
Miss.	21	X[4]	E, M	X	X[16]	X	X	X[4]
Mo.	18[1]	21	E, M[8]	X	21	X[14]	X	18
Mont.	18	X[22,3,14]	E[3,14] M[7,3,14]	X	18	X[14]	X	18[27]
Nebr.	19, M	19	M	19	19	19	X	X[24]
Nev.	18	18	E[3,4,14] M[3,4,14]	X[3,4,14]	18	18	X	18
N. H.	18	X[4]	E, M	X[4]	X[4]	X[4]	14	X[4]
N. J.	18	18	E, M[7]	18	18	X	X	X
N. Mex.	18	18	E, M	X[10]	18[12]	X[17]	X	18
N. Y.	18	18	E, M[8]	X	X	X[4]	X	X[4,25]
N. C.	18	18	E, M	X	18	18	X	18
N. Dak.	18	18	E, M	18	18	18	14	18
Ohio	18	X[4]	18	X[4]	X[12,4]	X[4]	X	18
Okla.	18	X[22,3,14]	E[3,14] M[8,3,14]	X	18[12]	X[3,14]	X	18
Oreg.	18[1], M	15	M	15	15[14]	15[14]	12	18
Pa.	21	18	E[6], M	X	X[26]	X	X	X
R. I.	18	18	E	16, M	18	18	X	18
S. C.	18	18[23]	E, M	X	16	16	X	16
S. Dak.	18	18	E, M	18	18	18	X	18
Tenn.	18	18	18	18	X[3]	18	X	18
Tex.	18	18	16E, M	X	18	X	X	X
Utah	18, M	18	M	X	X	X	X	X[27]
Vt.	18	18	E, M	18	18	18	12	18
Va.	18	18[3]	E	18	X[3,14]	X[14]	X	18
Wash.	18	18	E	18	18	18	14	X
W. Va.	18	18	18	X	18[12]	18	X	18
Wis.	18	18	E, M	18	18	18	X	18
Wyo.	19	19	19	19	19[12]	19	X	19
D. C.	18	18[3]	E, M[8]	X	X[3]	X[3]	X	X
Total								
At 18	45	35	6	13	21	18	0	24
<18		12	44	36	27	31	51	26

* The fact that no affirmative legislation, court decision or attorney general's opinion has been found in a particular state does not mean that some or even all categories of minors below the ages shown in the table do not have the right to obtain some or all medical services on their own consent.

Note: Because of reporting lags, the table probably does not include all applicable legislation, cases and attorneys general opinions for 1975. M = Married; F = Female; E = Emancipated

1. For purposes of signing contracts.

2. Excluding voluntary sterilization if under 18 and unmarried.

3. Excluding voluntary sterilization.

4. If mature enough to understand the nature and consequences of the treatment. See discussion in text (p. 00) of the "mature minor doctrine."

5. If parent not immediately available.

6. Emancipated defined as living apart from parents and managing own financial affairs.

7. And/or pregnant.

8. Or parent.

9. Emancipated defined as a high school graduate, a parent or pregnant.

10. If no parent available, others may consent in loco parentis.

11. If sexually active.

12. Comprehensive family planning law permits (or does not exclude) services to minors without parental consent.

13. Unless parent has previously notified treating agency of objection.

14. Excluding abortion.

15. If referred by clergyman, physician or Planned Parenthood or if "failure to provide such services would create a serious health hazard."

16. If referred by clergyman, physician, family planning clinic, school or institution of higher learning or any state or local government agency.

17. Examination only.

18. In public health agencies, public or private hospitals or clinics.

19. In publicly maintained facilities.

20. If married or pregnant or "may suffer, in the opinion of the physician, probable health hazards if such services are not provided." Surgical services excluded.

21. If minor "is or believes himself to be afflicted with an illness or disease."

22. Except for operation essential to health or life.

23. If physician finds probable health hazard.

24. Parental consent requirement temporarily enjoined by court.

25. In New York City, municipal hospitals perform abortions on minors without parental consent if married, emancipated or at least 17 years old or if seeking parental consent would endanger the physical or mental health of the patient.

26. Minors are being served under a state law which permits doctors to serve minors of any age if delay in treatment "would increase the risk to the minor's life or health."

27. Parent notification, but not consent, is required, where possible.

28. If parent refuses to grant or withhold consent.

29. County Attorney stated that legislature did not intend to include abortion as pregnancy-related treatment.

This chart is taken directly from Family Planning Perspectives, *the magazine published by Planned Parenthood Federation of America, 515 Madison Ave., New York, NY 10022.*

4. Sexism All Around Us

Why I Won't Celebrate Brotherhood Week

by Anne McEvoy Schmid

Every American hears a lot about brotherhood and doing unto your neighbor as you would have him do unto you. Strains of John Denver's singing "I wish every man could be free" are familiar to all of us as is the advisability of practicing brotherly love and listening to the views of the man on the street.

But I wonder if enough thought has been given to the probable effect of referring to all people in masculine terms — "brother," "man," "he," "him," and every job title ending in "man" (fireman, policeman, congressman, chairman, journeyman, salesman, tradesman, etc. *ad nauseum*). Even the word "humanity" contains the word "man"!

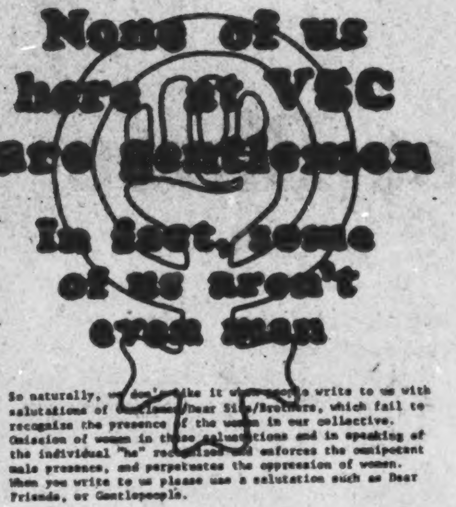
The general use of "he" and "him" and "man" rather than "people" might make syntax flow more smoothly, but what does it do to feminine egos and self-concepts? There must be some reason why American women, given political and social advantages unavailable to many sisters in other lands, have not attained more power.

Perhaps one reason lies with the negative self-image caused by hearing people referred to in masculine terms. Everyone from animals pictured in books to the Holy Ghost in the popular song, "American Pie" seems to be a "he."

Maybe Freud wasn't so far off when he recognized penis envy. Young girls learn early and thoroughly that boys are the ones who count. The sexist English language makes that message abundantly clear.

Do young girls picture a fifty-fifty mixture of men and women when they hear society referred to in masculine terms more often than not? Or do they somehow feel, understandably, left out? They are! Do they feel, atypical, peculiar, and worse, abnormal?

This article appeared in Sexism and Youth, **Diane Gersoni-Stann, editor**



None of us here at VSC are gentlemen

In fact, some of us aren't even men

So naturally, we don't like it when people write to us with salutations of Gentlemen/Dear Sirs/Brothers, which fail to recognize the presence of the women in our collective. Omission of women in these salutations and in speaking of the individual "he" recognizes and enforces the omnipotent male presence, and perpetuates the oppression of women. When you write to us please use a salutation such as Dear Friends, or Gentlepeople.

Don't use "Gentlemen:" The above illustration is used by Vocations for Social Change (Workforce) *magazine to let its readers know they don't like sexism in language.*

(After all, the proverbial man on the street is always used to signify the norm.) Does "he" really mean both sexes to them? Does "man" really mean both men and women? Or does red mean red, green mean green, tree mean tree, her mean her, and he mean he? Consider the following and be your own judge:

Many years ago, my sister Janie came home from kindergarten with an exciting story to tell mother. However, as mother was entertaining some friends and busily engaged in conversation, Janie was not getting the attention she desired. One of mother's friends, noting the child's frustration, said, "Sometimes you have to hit that woman with a brick to get her attention." Thereupon, my sister marched out to the garden, got a brick, and was just about to strike when all noticed what was happening.

The other day at school, I was talking to a teacher aide who has two boys, eight and ten. They had just been watching the Olympic games on try's 100-man team. Her boys looked and saw some women on the team and questioned this. They told their mother they had thought she said it was a 100-man team. So what were *women* doing on it?

The point is, children interpret words literally. When they read "cow," they picture a cow; when they hear "house," they picture a house; when they are told that someone needs to be hit by a brick, they oblige, and they can't understand what women are doing on a 100-man team. When they see and hear and read "him," "he," "his," "man," "mankind," "brotherhood," "chairman," "postman," and all the others, they picture men or boys — not girls or women. The continued exposure, indeed the barrage of male-gender words drives home the fact that this is indeed a man's world.

We all know that language is *reflective* of change, but this does not mean that language cannot or should not be progressive itself.

If little girls read and hear "one" or "them" rather than "he" or "him," if they are exposed to chairperson, congressperson, clergyperson, tradesperson, salesperson, and the like, perhaps they will stop picturing men or boys in these positions.

Of course these words sound awkward and even ridiculous to us now, but so did many new words when we first heard them.

It does not take a student of the subject to recognize that there is nothing static about the English language. What is grammatically "correct" has changed throughout history, as has what sounds "acceptable" or "normal."

It is probable that the above changes would cause the English language to be less smooth and flowing. Perhaps it does sound less forceful and dramatic to say, "People do not live by bread alone" or "People's reach should exceed their grasp, or what's a heaven for?"

In my opinion, initial awkwardness and (perhaps) some losses in force and drama are a small price to pay for the elimination of sexism from the English language.

In the last analysis, we must ask ourselves, What is more important — syntax or souls?

Singin' the Sexist Blues

by Marcy Fink

Music can be a tremendously powerful force for change, but unfortunately, popular music has been a device for maintaining stifling social relationships for women. Radio and the media tend to control the music that will become popular and to offer music with lyrics that reflect and reinforce the oppressed position of women in this country. The power of lyrics is subtle, but very deep. Not only do they project certain values and images of women, they also limit our conception of what other attitudes could exist.

It is common for high school women, bound in school, family and society, and given only a narrow view of life, to reinforce their oppression by "identifying" with the lyrics to many songs. The discovery of a song that perfectly articulates your emotions is gratifying. But it's also depressing because all the songs played on the radio that women can identify with are about being hurt by men. And those songs rarely offer a solution.

Linda Ronstadt's lyrics are an example. She sings that life is painful because fulfillment only comes through romantic love which always brings pain and hurt. She sings:

When I find a new man, that I want for mine
He always breaks my heart in two
It happens every time.

Similarly, she sings about the degradation in all her relationships with men:

I've been cheated, been mistreated
When will I be loved?
I've been put down, I've been pushed 'round.
When will I be loved?
I've been bled blue, I've been lied to.
When will I be loved?

Is Linda Ronstadt a masochist? If "it happens every time," instead of asking when will she be loved, I wonder "When will she ever learn?"

Two interrelated messages come across that say a lot about how women are *supposed* to act. One is the experience of *self*-blame. Ronstadt moons, "faithless love, where did *I* go wrong?" Her course of action is *no* action. Instead she accepts the blame for her troubles. Secondly, she never gets angry. "Golly gee what have you done to me? But I guess it doesn't matter any more." From childhood, women are taught to put themselves last, their needs are unimportant. Years later this attitude is so well internalized that women don't even consider reacting angrily, or else they feel shame when they do.

Internalizing gloom and self-hate, instead of releasing the natural anger, continues to keep women "in their place." We are told through music that it must be a woman's desire to please a man. Thus, a woman will deny her *self* to please *him*; she is easily shaped by his personality and needs. Carole King expresses this perfectly in "Where You Lead I Will Follow:"

I always wanted a real home with flowers on the window sill,
But if you want to live in New York City,
Honey you know I will.
. . .Where you lead, I will follow
Anywhere that you tell me to.

She sees her own purpose in life only in relation to a man.

Now I'm no longer doubtful of what I'm living for,
'Cause if I make you happy, I don't need to do more.

As may be expected, the images male musicians create for women are even more limited and oppressive. Rock music is the best example, though not the only one. It presents a consistenly degrading image of women. The entire rock culture is male-oriented: all male groups, male critics, male writers, rock publications and festivals run by men, and groupies to serve men's "needs." Just the sound of the music is the message: loud, powerful, egoistic and macho. The lyrics pound that message into the listener's (male or female) brain. Women are considered subhuman and in need of training:

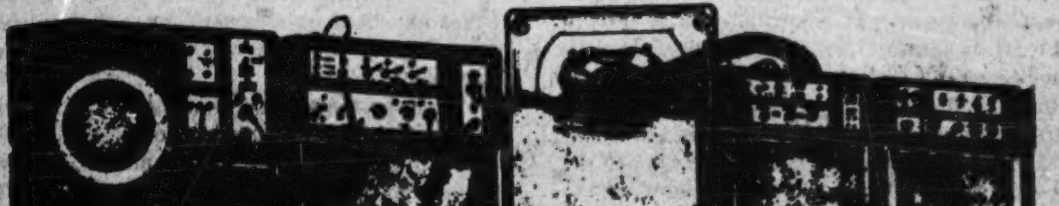
Under my thumb
There's a squirming dog who's just had her day.
or
Under my thumb,
She's the sweetest thing in the world.

Mick Jagger's version of an ideal world is one where men control "their" women, which also means that men control the emotions:

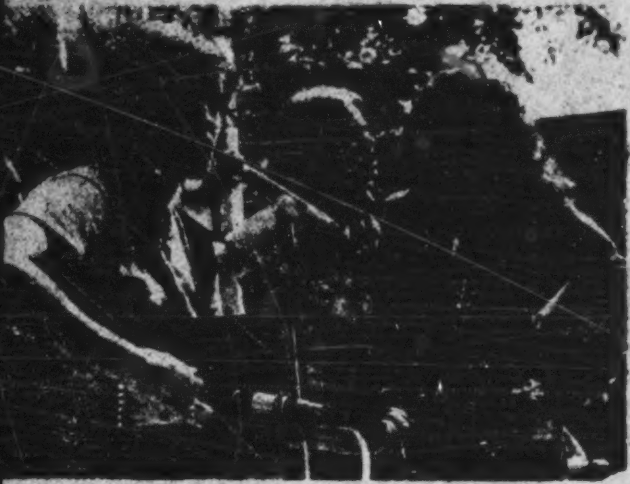
I'm gonna say how it's gonna be
You're gonna give your love to me
Your love for me's just got to be real
Before you'll know just how I feel.

Rod Stewart asserts the male power trip and female subservience with:

I used to wake in the morning, get my breakfast in bed.
When I got the worries, she'd ease my achin' head.



Cock Rock: Many musical forms use sexist lyrics, but rock-'n-roll surpasses them all in both its lyrics and its loud, aggressive, macho manner.



Singers at the first Socialist/Feminist Conference

Chris Williamson

Stewart also creates a woman who won't put up with his shit; then he destroys her. If a woman expects more than the passive obedient role, she is "demanding." If these "demands" center around her hurt and desire to be recognized, she becomes a threat to the male ego — "American women, gonna mess your mind."

SEX OBJECTS SATISFY SINGERS

Women as sex objects are a common topic in popular music. "Her position when she's not on her knees, is on her back." is a famous line. John Lennon thinks women should "do it in the road." For Jim Morrison, she was lighting his fire, and for Leonard Cohen, she's down by the river touching his mind with her perfect body. Bob Dylan asks, "Where are you tonight, Sweet Marie?" or assures his lover that "You can have your cake and eat it too." The only sexually aggressive woman I can recall in recent music is Paul Simon's Mrs. Robinson, who comes off as an overaged pervert; although any man who slept with a considerably younger woman would have been respected for his virility.

LIBERATING SEX ROLES

Any hint of liberation becomes a threat to the male ego and it automatically becomes defensive and mocking. Jagger denies the woman's ability to survive on her own:

Now you always say that you want to be free
But you come running back to me.

Two singers, Hazel and Alice, direct the following lyrics toward exactly that man who creates an oppressive situation for women and then ridicules her:

You pull the strings, she's your plaything,
You can make her or break her it's true;
You abuse her, accuse her, turn around and
use her,
Then forsake her any time it suits you.

Well there's more to her than powder and
paint,
Than her peroxided, bleached out hair;
Well, if she acts that way, it's cause you've
had your day.
Don't put her down, you helped put
her there.

She hangs around, playing the clown
While her soul is aching inside;
She's heartbreak's child ' cause she just
lives for your smile
To build her up in a world made by men.

The threatened male reaction to women's

Lavender Jane

Holly Near

Red Star Singers Album

independence is described by feminist group Lavender Jane:

Well girls you've come to the hardest time
The man'll try to hand you every line
He'll plead, he'll argue, he'll sulk
and the like
He'll call every one of you a goddamn dyke.

The struggle for women's liberation must not be modified to pacify threatened men who recognize that we're finally beginning to express our anger. The Red Star Singers, on an album called *The Force of Life*, put the possibility of cooptation in a broader political perspective. It is not only women's rights that they demand, but the termination of all oppression.

They call me Ms., they sell me blue jeans.
They call it "Women's Lib," they make it
sound obscene.
Well they got women prison guards,
but I still ain't satisfied
With so many still behind bars,
I still ain't satisfied.
I don't plead guilt, I don't want no bum deal
I ain't askin' for crumbs, I want the whole
meal.
They liberalized abortion
but I still ain't satisfied.
'Cause it still costs a fortune
and I still ain't satisfied.
I'm singing about control of my own womb
And no reform is gonna change my tune
I got some pride and I won't be lied to
I did decide that half way won't do.

Half way won't do. Non-oppressive relationships necessitate bigger changes than just liberal dating policies. Feminist musicians point out the fallacy of what men call "good relationships," and offer more fulfilling alternatives. Women must realize that "love" can be a pleasurable experience if not defined on male terms, nor necessarily with a male partner.

When a man makes you feel like this: "I'm lonely when you're gone, but I'm lonier when you're home," it is time to care more about yourself.

There ain't no more myths that can keep me
from feeling strong,
'Cause a myth that maims me has got to be
wrong.
Ain't no evil Eve with no serpent tongue,
No sexless angel with no halo crown,
no man's dream.
And I ain't gonna live
Without the power
To find out
What my life's about no more.

Gaining that power means unlearning a history of women's oppression and suppression. Holly Near's song "Strong" deals with her realization that the time has come for women (and herself) to gain strength:

Mama taught me to be gentle,
love the man the way I should.
Papa taught me to be simple,
love the world, live while I could.
Sister taught me pretty
And brother taught me smile
But who's gonna teach me to be strong —
when the tears come.
Who's gonna teach you to be strong?

That strength will come as women establish new priorities. Although Carole King was willing to follow her man whenever he called, feminists deny such self-negation. Holly Near points out that she's never come across a man who cared enough about her own ideas and development to change his plans.

Well I've never found a man who would do it for me
I've never found a man who felt he could wait while I was free to grow, free to go.

The Red Star Singers recount the same kind of predicament Carole King might be in — choose your lover or yourself, but their reply is "Whoa no, I won't go."

He asked me to come and go with him
To do what he had to do.
Asked me to stay by his side for a while and smile,
Said "C'mon and be what I am, and let me know I'm real,
And order my confusion like a recipe file."

Whoa no, I won't go
I been that way before and it just won't do;
I gotta go where my feet take me
You know we don't wear the same size shoe,
And I'm not about to get myself confused with you.

If it's not a "boyfriend" you're expected to obey there are certainly plenty of other males you must play up to. This could mean dressing "femininely" to get hired for a job, or to win approval from an employer. The Red Star Singers sing:

. . . I don't like to dress to
Please no boss,
To file and flash a smile
When I feel cross.

Women deal with all kinds of harassment that men are never subject to. Women can't ever feel safe hitch-hiking, or walking down a city street, because it is common to be hassled by obnoxiously flirtatious men. Women soon learn to either look straight ahead or put on an artificially complacent expression.

Well some smile and say "see me, I'm free,"
You know I'm not
'Cause sometimes I need what I ain't got.
I need a ride not rape when I stick out my thumb
A nutritious meal, clear skies, and a home without a landlord
I need love
I can afford to feel
And a smile on the street
That's for real, not some business deal.
—Red Star Singers

That insincerity is a moral corruption that pervades this society. It easily extends to all our relationships, breeding distrust, fear, loneliness, and dishonesty. Esther Phillips further describes these conditions in "Disposable Society."

Disposable society has thrown away the best in me
They've thrown away sincerity, the keystone of integrity
Disposable way you love, not exactly what you're thinking of
Dispose of me when you are through, for fear that I'll dispose of you.
Disposable, your closest friend, you swore to love right to the end.

BETWEEN WOMEN

Friendship between women is another important point to focus on. One thing that the social emphasis on relationships with men encourages is a disregard for other women. Surely you've been in the position where a female friend drops her plans with other

Willie Tyson

women in order to go out on a last minute "date." Men may demand that kind of attention, but women certainly don't have to supply it. Jealousy and competition among women are other unfortunate by-products of the male-centered world. Holly Near has a very meaningful song that deals with those old habits that must be broken.

I used to think there was only one man
for me and they told me
"Girl if he passes by you, don't you know
that your life is through."

But men come a dime for twenty
And for me that is going to be
more than plenty
It's more important to me that we stay
friends for as long as we can. . .

Sister do you hear what I'm saying?
Don't you know that we must take care
God, it's hard to change old habits
It's so easy to fall back there to
the old days when
Women used to fight and squabble night
and day
Just because some guy had been
taken away
By a sister who was only staying alive
But know we don't have to compete, my
friend, to survive.

Bonds between women must be secured in every way possible in order to insure a successful struggle for liberation. For many women, lesbian relationships are the most fulfilling way to insure both personal happiness and political ends. In such relationships, the social roles, games and inhibitions that so commonly prevail in relations with men, can be avoided. The power struggle is eliminated, leaving time for the important tasks of personal sharing and growth. The social stigma against lesbianism is strong enough to make any natural attraction to another woman difficult to come to terms with. Lavender Jane expresses that confusion and it's resolution — a very satisfying relationship:

Because she's a woman,
Confusion is my feelings
I tried to name it everything but love
But like a magic dream,
It would not be turned aside
But suddenly and warmly it held me
Because she's a woman

Because I am a woman
A way was laid out for me
I always thought I'd need a man to love
And all the men I've known,
Were as loving as they could be
There's no one can match her beauty
It's because she's a woman
And she feels so much the sweet touch of a
woman's love.

Unity and sisterhood are the start. In what is now a "man's world," men's music prevails, but recent feminist music can be a fantastic source of inspiration.

If we don't let manipulating keep us apart
If we don't let manuevering keep us apart
If we don't let manpower keep us apart
or mankind keep us apart
We've won,
I mean, we don't got it easy
but we've got it!

Selling

You're liberated.
You don't believe in marriage.
You tell him so.
You wear Ma Griffe.
He slips on the ring.
(It's five carats.)

Ma Griffe apologizes for
unliberating the
liberated woman.

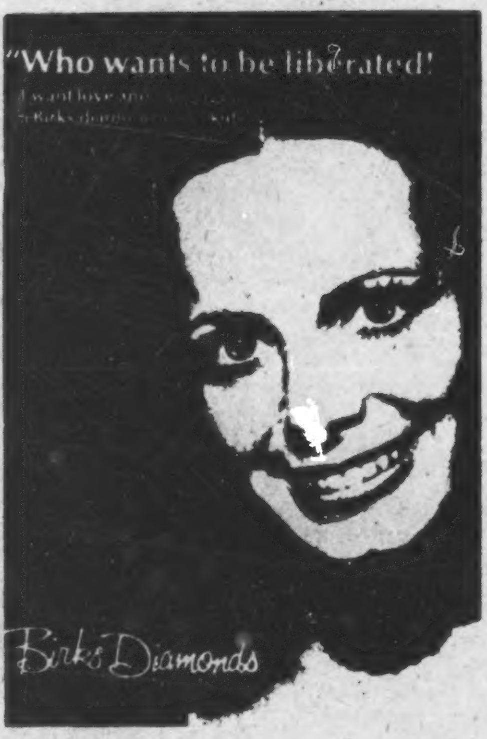
Before the company hires her...

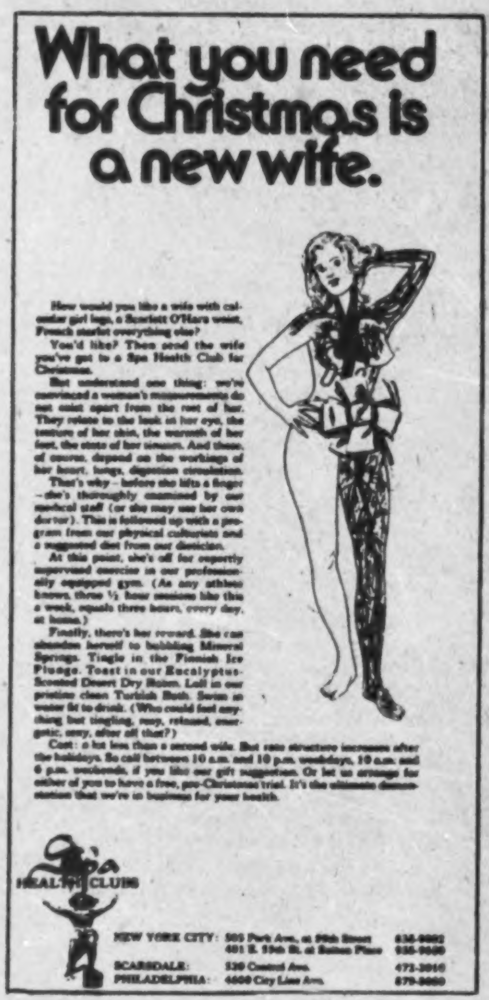
you should make sure she's not pregnant.

PREGNOSTICON® SLIDE TEST

2-Minute Slide Test for Pregnancy

with Sexism





What you need for Christmas is a new wife.

How would you like a wife with calendar girl legs, a Scarlett O'Hara waist, French starlet everything else?

You'd like? Then send the wife you've got to a Spa Health Club for Christmas.

But understand one thing: we're convinced a woman's measurements do not exist apart from the rest of her. They relate to the look in her eye, the texture of her skin, the warmth of her feet, the state of her sinuses. And these, of course, depend on the workings of her heart, lungs, digestion circulation.

That's why – before she lifts a finger – she's thoroughly examined by our medical staff (or she may use her own doctor). This is followed up with a program from our physical culturists and a suggested diet from our dietician.

At this point, she's off for expertly supervised exercise in our professionally equipped gym. (As any athlete knows, three ½ hour sessions like this a week, equals three hours, every day, at home.)

Finally, there's her reward. She can abandon herself to bubbling Mineral Springs. Tingle in the Finnish Ice Plunge. Toast in our Eucalyptus-Scented Desert Dry Room. Loll in our pristine clean Turkish Bath. Swim in water fit to drink. (Who could feel anything but tingling, rosy, relaxed, energetic, sexy, after all that?)

Cost: a lot less than a second wife. But rate structure increases after the holidays. So call between 10 a.m. and 10 p.m. weekdays, 10 a.m. and 6 p.m. weekends, if you like our gift suggestion. Or let us arrange for either of you to have a free, pre-Christmas trial. It's the ultimate demonstration that we're in business for your health.

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401 E. 55th St. at Sutton Place [illegible]
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GROWING PAINS

One day I wish
We don't need lipstick to kiss
Or curlers to curl our longstraight hair
Or to poison our legs with neet and nair
Or perfumes that give us the scent of roses,
Or makeup to cover our pimply noses.
Or girdles to make our stomachs look thin,
Or to wear only the clothes that are in.
When we're rid of these, then we'll be free.
Only the person inside us will we see.

—Eleanor Day
age 11

JAMIE

You were tougher at sixteen
Than I had ever been in my life.
That was when we met,
You, with your crazy mother
And black half-sisters and brothers.
You never missed and opportunity
To talk back to a teacher
Or violate the dress code
Or smoke in the bathroom
Or get high
Or get down
Or get
in trouble.
I remember the time you pulled a knife
On a nun
Because she hit you.
You always
Resisted arrest
And could no more be bound
By love
Than by authority.
All I could do was stroke your hair
Accept your stories and kisses
Write you excuses for the classes you cut
And touch, in passing,
Your cheeks.
Searching for the tears
You never cried.

—Unknown

TO THE MISS AMERICA PAGEANT

Look(!)
television faces
gleamingwhite teeth,
Sell your breasts,
in bra,
in bikini,
sell to the television bodies.
Prance across my living room
slide your dietetic tongue over my body.
Robot woman,
cover your lips in blood new,
curl your hair blonde,
&
shave your genitals.
Plastic woman,
I watch as you glide down the aisles,
in sequins,
down bedsides,
as eyes fuck with you.
and steal your hymen.
As judges peel away your clothes,
on national t.v. (in color)
I watch you
raped.

—Ruth Dinerman

Poetry By/For Young Women

PRETENDING

We read the books,
We read the papers,
We listen to what you have to say.

When it comes to the test,
We'll probably fail.
We won't ask questions
because then you'd know,
and so would everyone else.
We'll just go on pretending
like always.

We laugh at comics
we can't read.
We pretend we understand,
so we won't play the fool again.

—Sharri Sable

EXPERIMENT

i think i'll get fat
to see what happens.
where does rejection begin?
first the lover, like the ads say,
or the boss, or the mother,
or the self?
well it's goodbye spinach,
hello heavy cream
on this monday,
number one of my diet.
my teeth plunge into luxury cake.
cookies call from the closet
while my coffee stirs with sugar and cream.
my joie de vivre rises with the cholesterol.
my shopping finds me guilty of
cashews, mayonnaise, peanut butter, chunk chocolate
with intention to eat.
my friends shake their heads
and move away nibbling at celery.
is there a better test of values?
i feel myself becoming a fat person;
worse: a fat woman;
or worst of all: a fat poet
testing the limits.
at what point does the balance tip?
my stomach stretches, aches,
but i know one must suffer to be fat.
when do the jeers begin?
i want to know
if fat people are really jolly and
does that mean they have more fun?
i'll report back in a year.

—janet seery

UNTITLED

Unprotected
And irrelevant to all
But my own thoughts
Shivering at false shadows
Threatened by the lack
Not the loss
That clatters
At my senses

I have no lover to be
in love with
I have no "mother" to
smother
with dependence
I have no freedom to
be my infinity

Squashed
And alienated from all circumstances
and its inhabitants
But the ultimate —
Or the primary
Fantasized by dreams
Always waking

I have no theory for
perfection
To seek predominance
I have no womb to
withdraw to
I have no sense of doom
to resign myself
with death to

Unprotected
Squashed
I have no...

—Sky

5. Books for Young Women

Three Reviews:

Win, Place, and No Show

Nobody's Family Is Going to Change, by Louise Fitzhugh, Dell $1.50 paperback

by Marcy Fink

Author Louise Fitzhugh is no recent convert to the women's movement; she's been with us a long time. Her book *Harriet the Spy* is one of the few books that stand out from my younger years. It portrayed an *exciting* young female protagonist, a rare feature in literature then and even now.

With this in mind, I enthusiastically recommend Fitzhugh's latest book, *Nobody's Family is Going to Chage,* a story that's funny, "relevant," readable, political, and radically different. Without preaching, she tells the story of young people in the city trying to deal with their parent's ageism. The oppression these kids come up against is in their families, something most young people today will easily identify with.

Nobody's Family is Going to Change goes beyond a critical look at the interaction between parents and children. Fitzhugh examines "isms" beside ageism that young people experience: racism and sexism. The story is refreshing to readers of *all* ages because it is clever, interesting, and realistic enough that one never feels overpowered by a strong political/moral line. Instead it expresses truths that are often unclear to both the young people experiencing oppression and older people causing it.

The struggle for youth liberation is apparent in the two main characters, 11 year old Emma ("Emancipation") and 7 year old Willie Sheridan. The naivete generally attributed in this culture to youth is not a trait of the Sheridan kids nor of the other young people involved. Emma's aspirations to be a lawyer and Willie's to be a dancer are shunned by their tradition-oriented parents. They regard Emma's goals as inappropriate for a female and Willie's as degrading for a male. There are special circumstances here: the Sheridan's are a black family and Mr. Sheridan, a lawyer, feels it is shameful for Willie to desire such a stereotypical career when black people are beginning to acquire professional stature in society.Emma and Willie challenge that attitude. They strive to override their father's opinion about their choices. Fitzhugh's point is that kids should have the right to self-determination. There is also the implication that parents who consider themselves "liberal" are hypocrites if, while pledging freedom of choice, they push their kids into professionalism and strong college-oriented futures.

How can young people unite and organize to combat the pressure they feel at home? It is done through the "Children's Army." Maintained in total secrecy, the only requirement for membership is to believe that children come first. The Children's Army was divided by neighborhoods into "brigades." At the weekly meetings in an abandoned warehouse, 25 cents dues were collected from each member, but "those who don't have it, don't pay, and those who have more, give more." (Impressive! They certainly didn't learn that kind of sharing from their parents or their schools.) Each brigade submitted complaints from its members about an abuse that they or their friends were suffering. The Army, headed by Harrison Carter, a five year vet at age 16, acted on the complaints by sending a "committee" to the young person's home to confront their parents. A youth was *never* to act independently, because there is only "strength in numbers." What sort of cases had the committee dealt with? Children beaten by their parents and a young woman hassled by the Italian exchange student living in her home are examples. Another case the committee acted on was for the two-year-old sister of an Army member: their parents had bought a clanging bell that rang every time she wet her bed. The committee felt this to be a "barbaric" method. They planned to approach the parents and tell them they would confiscate the instrument and why. They decided to get a refund for the bell and return the money to the parents.

SEXISM

Sexism was dealt with in regard to Emma's experience. In her family she recognized distinct role identifications. Her father was the domineering, chauvinistic, bread-earning head of the household; her mother the passive and submissive wife, mother, and housekeeper. Emma realized how threatened her father felt about her confidence and competence. She often approached him with legal questions:

> *In New York state, do you feel there is adequate legal protection of women in cases of rape?*
> *What are you asking?*
> *The burden of proof seems to be on the woman. She has to have a witness. How many people are going to rape somebody when witnesses are around?*
> *...that law has been repealed. Any other questions?*
> *Yes. If a woman is raped by an FBI man, does it come under federal law?*

Her father's defensive reaction is evident in the remarks he makes when questioned about his coldness by Mrs. Sheridan. "You don't understand. Her questions are those of a law school student. I sometimes get the strange idea that she could pass the bar exam right now" — and she thinks she'd get a better mark than I did.

Mrs. Sheridan begins to act on behalf of her children. She affirms their desire to make choices in lifestyle and attempts to side with them in the struggle against their father's ego. Her actions provide a source of optimism for the feminist movement. Hopefully she sees her own oppression is similar to children so she purposely allies with young people.

Emma's experience with sexist men extends beyond her family. She feels the same disregard because she's a "girl" within the Children's Army. Harrison Carter dismisses concerns she presents to him with a condescending smile and a "...I don't think you need worry about that...Well, first of all, you're a girl..." (and the boys will handle the

Emma (Emancipation) Sheridan

Willie Sheridan

situation). What I find most striking about this is its remarkable parallel with the sexism experienced by women in the 60's within the New Left, contributing to it's divisiveness. It shows how many males can't really get it together, even though they are ready to recognize discrimination "out there" in the form of ageism or racism, they are often unable to recognize and confront their own sexism.

RACISM

Racism is not the primary focus in this book, but it is not ignored. The Sheridans are a black family, conscious of the struggle that they as blacks are going through to be recognized in this society. Strangely enough, issues of a black consciousness are barely touched upon. Mr. Sheridan's goals seem to be aimed more at assimilation than revolutionary change. He is reacting to a racist society, but simultaneously upholds its sexism. The reader also becomes aware of Emma's consciousness — an awareness that she is black and thus "different" in her school system and neighborhood. She is comforted to see other young blacks as members of the Children's Army.

CHANGE

What sorts of changes can we expect to come about as a result of the great organizing job within the Children's Army? Change is viewed on two levels. One is the change of behavior which the "committee confronts parents" approach demands. Organization and unity are crucial here and prove successful. Emma, who usually snubs her brother, still recognizes that his plight with their parents is identical to hers, even though his goals are so different. And it is only in her alliance with his cause, against the common "enemy," that the struggle for young people's rights can be successful. The second level is the most frustrating because it deals with changing parents' attitudes. Here many people can identify with the Army's attempts to make adults understand the oppression felt by young people. It is too often a futile attempt. What seems to us clear and truthful, so often receives a condescending smile or a threatened response. Unfortunately it becomes evident that "nobody's family is going to change."

Can we leave it at that? Emma's brigade comes to terms with the issue. They realize that parents reject their ideas; parental unacceptance can be a very painful process which causes us to feel bad and question ourselves; despite that, we must accept it as *their* problem and not *ours*. We must realize that although they are not going to change, we have to allow ourselves to grow, change, and build a better world.

For me, this is an insightful and optimistic conclusion, which is also a hopeful beginning. Especially since Emma and the brigade making this realization are all female!

Daughters in High School: An Anthology of Their Work, edited by Frieda Singer, Daughters, Inc. $3.80 paperback.

by Kathy Kozachenko and Sky

Daughters in High School is an anthology of the writings of high school women. The struggles, thoughts, and songs of young women are not often anthologized despite the range of fiction, poetry and journalism that aspiring young women write. It was definitely a good step for Daughters, Inc. to embark on this publication.

The book, however has its problems. Some of them were the result of mistakes made at the outset by the editor, Frieda Singer. The purpose of the anthology, states Singer, is to give readers a cross-section of the work of young women throughout the country. Why, then, were the authors narrowed to women in high school. I suspect that many runaways and dropouts write poetry that's just as creative and interesting as do women in school.

The second error was in the selection and the arrangement of the material. The book is divided into six sections: The Unknown; Roles; The Male Protagonist; Questioning; Relationships; and Walk Tall, Daughter. Why, in a book written to promote the woman-pride and self-identity of young women, was a special section on the Male Protagonist included? (Better that they would have had a section on the Male Antagonist.) The book would have distorted the reality of young women's writing if it had excluded all stories with males as the leading character, but to highlight these stories (even in a small section) is inexcusable.

Much of the book deals with the "human condition," — who am I, philosophies of life, love, etc. Many of the poems and stories in these sections are one-dimensional, abstract, and/or mundane. I am critical of the worn out writing themes and styles which are so commonly assigned by high school teachers. Sadly, young people frequently regurgitate these themes while writing creatively, although I've seen they are capable of writing unique, complex and imaginatively simple material.

In the chapter specifically on feminism, "Walk Tall, Daughter," I was dismayed to see one story which ended with the author sympathizing with her pig husband who had only been intimidated into being decent, and then giving up her job. The story, "Choice of Jobs," implied that the job of mother was more important for her:

> *I came home two weeks ago to find that he had straightened up the house and he had cooked dinner. It was then that I made up my mind to quit. "Mike, I've decided to quit my job. I just wanted a chance to prove that I was doing something useful, and you've been very helpful."*
>
> *"You were right, Linda, I was being rather silly."*
>
> *"No you had your reasons, and you were right."*

(Mind you, some of his statements earlier were "It's your job to take care of the children." and "Up to the two of us to decide to work? That's up to you; and you figure out how to handle both your job and your home.")

Kathy Kozachenko served on the Ann Arbor city council, 1974-1976. Sky helped produce this pamphlet.

She saw the light:

"Now my job is to take care of the children.
Next week I start evening classes at college.
Maybe when the kids are older I'll go back to work."
Oh well. . . .

"When at the Ripe Old Age of 16" subtly and humorously deals with the lack of respectable identity young people are faced with — and realistically ends with the author's realization that there is no escape.

The book does contain some gripping writing. One story, "Flexagon," by Jennifer Rice, tells in diary form the story of a welfare woman's daughter.

"From the diary of Lisa Covey:

Wow, I'm dead tired from moving and fixing up. The house is neat! It seems real large: 4 rooms, and a bathroom. So mom will sleep with me, instead of off in the kitchen. It will almost seem lonely without 3 other people in the room with me, but only Mom. . . .

. . .She also told me stuff like why people don't like me, which was real interesting. People on welfare are considered bums who aren't trying. I also am too dark, and people call me nigger. My clothes are too weird. I've decided to not try by wearing makeup, and stuff, to make other people like me. I'm going to wear weird clothes, and be dark and ugly like myself. . . ."

It was good to have that hard, bitter slice of reality brought out in a young woman's story. So often the stories (and triumphs) of working class women go untold, or, more likely, unpublished.

Some of the strongest feminist poems come from Rieko Obato of San Diego. In content and style her work is incredibly powerful.

THE MOTHER

I'm a friend of a sister
of a son-in-law
of a mother
But most of all the mother
who ended her own life
in a trailer camp
getting drunk with sleeping pills and tequilla
watching a baseball game
with a man with machismo
who didn't save her
or ever find the keys because she hid them away.
She had it all figured out this time.
She was unsuccessful before
the man found her like a drowned rat
and she told us desperately—I was almost...
She was a lonely woman
never without a drink
too far ahead of time
and too old she thought
But she never will know what Liberation means
She must have truly given up hope
risking the chance that her life might have improved.

—Reiko Obata

One of my favorite simple little poems was another shout to mother:

Here's to you mother I said
and I raised my glass high
and then slammed it
onto the table
Slowly, the glass shattered
and the beer she told me ladies never drink
spat in her eye.
"I am tired," I told her
"I am tired of being a small grotesque doll
that you dress in spiderweb lace & satin peignoir."

Some of the stories and poems reveal a sharp political consciousness of sexism and ageism. Others are still just awakening and have not yet shed some of the conservatism and naivete of those who have not totally come out of the mold. But they are often moving to read anyway.

Like most anthologies, *Daughters in High School* has its high points, its mediocre points, and its weak points. But it's still worth traveling through the book just to discover the strong and angry voice of some of the young women, and to feel the solidarity.

Other Choices for Becoming a Woman, edited by Joyce Slayton Mitchell, Know, Inc. $5.00 paperback.

by Lynda Bieritz

Other Choices for Becoming a Woman costs too much and delivers too little. The book supposedly offers feminist choices for high school women. But most of its choices involve accepting traditional values and conforming to traditional ideas about women and society. It has articles about women who go to church (or synagogue!), behave well, wear make-up and are obsessed with their appearance.

The book is ageist. The authors have a condescending attitude towards young people, as illustrated by these two quotes:"...the walls of your room are where you stick up the pictures of people you like — *this week* — and where the picture of someone you admired last year is half crooked because the tape has dried";"Home is where you relate your victories and nurse your wounds, scratched knees, a *horrid pimple,* too much sunburn." The authors also think that young people don't have their "full costume" on yet.

Surprisingly, sexism is also found throughout this book. In the chapter entitled "Developing Your Style," Arnald Scaasi tells women that they have many choices in the way they dress. Women have the choice of being "...chic, cute, sophisticated, woodsy or like a blue collar worker, a feminist, a model, a freak, a hippie, a *girl* athlete, or a sex object." Then he precedes to tell the reader about only one — the model. His preference results from his source of income: he designs women's clothes. He mentions women who reject traditional views in only one paragraph. The rest of the article is spent on discussing the choices one has when choosing eye shadow. He even gives us an example of a color-coordinated wardrobe. At one point Scaasi writes " personally, I like nails that have polish on them, preferably, some shade of bright pink or red — but that is a matter of personal taste."How this man would define feminism is beyond me. This chapter is irrevant and offensive.

Other Choices for Becoming a Woman *offers mighty slim pickin's.*

The "choices" discussed in this book are all based on the idea of getting along in the system, not changing it. The authors don't discuss how poor women can have other choices or why they don't. The book has a whole chapter on the importance of tests like the A.C.T.(American College Testing) and the S.A.T.(Scholastic Aptitude Test), and encourages taking such tests. The curriculum section tells young women to take all the classes that will get them into college, like them or not. In the "Study for Learning" chapter the authors say "...you have to have your social studies or Latin or geometry assignments whether you like them or not." The attitude they promote is conformity; conform to your school, your church, and society in general.

The book talks about the Christian choice and the Jewish choice. What about the atheist choice? Religion is a dead end, and to encourage feminists to get into it is ridiculous. If we want religion we can read the Bible.

There is no mention of politics anywhere in the book; no ideas about changing the life we, as high school women, lead. Apparently the editor and authors would be satisfied if women got a bigger piece of the American pie.

In the section on young women's sexuality, lesbianism is totally ignored.

Frankly, I'm disappointed with Know, Inc. for publishing a book like this. When feminism is defined in this way, it is insulting, and I don't want any part of it.

6. Conclusion

by Diana Autin.

WOMEN AND CHILDREN IN THE FAMILY

The family plays an important role in socializing young people and limiting opportunities and growth for mothers and daughters. Mothers often work in the home for 12 hour days at hard and boring tasks, their labor is not considered important economic work — and they are not paid for it. Besides the daily routine of dishwashing, cooking, washing clothes, vacuuming, and scrubbing, mothers are expected to nourish their husband and children. They provide a haven for the male worker after a hard day on the job. Even if the woman works outside the home, she is usually responsible for housework and childcare.

Because motherhood is society's goal for women, they aren't given the chance to acquire marketable skills. That leads to a real need for a husband — to provide economic support. It also leads to dependence on the husband and fear of divorce or desertion. What is a wife of 20 years supposed to do when her husband leaves her for a younger, less tired woman? Who will hire an "unskilled" older woman at a wage that will enable her to support herself decently? This (sometimes unconscious) fear keeps many women from criticizing their husbands or asserting themselves. And it keeps control over women's lives in men's hands.

Husbands also have the legal right to control their wives in many areas. Legally, the husband is entitled to manage any family property or income. He has a legal right to his wife's "sexual favors" and can't be convicted of raping her regardless of whether or not she consents. Legal control, combined with economic dependence, keeps married women in a tight trap where the only power they have is over the children — and even then the husband is usually the ultimate authority.

The family also isolates women from each other. With the separation of women into individual family units, there is little chance for a sense of community or common struggle to develop. Many women feel that dissatisfaction with their status in life is theirown fault — something's wrong with *them* if they aren't fulfilled by "women's work." The huge gulf between the myth of complete fulfillment through service to husband and children and the reality of recurring boredom and loneliness can lead to terrible psychological problems. But even these horrible results are supposedly the woman's fault — the institution itself is never questioned, even by other women who feel themselves trapped and sinking.

Going crazy: Complete fulfillment through husband and children is unlikely, so women who keep looking for it may flip out.

The family also prepares young people for their roles in society. The structure of the family can be compared to a class structure with the father as the boss (no matter how

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Diana Autin has worked with Youth Liberation since high school and currently is a law student.

powerless he is in the "real world"), and the mother as the middle class worker and manager of the children, who are lower class or poor and totally powerless. The family helps teach children that they have a predetermined "place" which they may not question, and that their lives are controlled by an authority which they also may not question or resist.

Children have no decision-making power in the family, and they usually can't even voice their opinions — children are to be seen and not heard. Parents don't even have to explain their decisions. Because children are born into families, they can't choose who they live with. Like their mothers, they move wherever the father dictates, leaving friends and familiar surroundings behind. If children violate whatever rules or modes of conduct that their parents unilaterally set down, they may be physically or otherwise punished, as child beating statistics gruesomely show.

Young people have no right to economic independence or self-determination. Laws and high unemployment keep them from earning money until they're 14 or 16, and then they work in low-paying jobs with no future. Any money young people make can be confiscated by their parents, and they often aren't paid for the work they do within the family unit. Families that do give their children money control it through *allow*ances, or by specifying what the money must be used for.

The family isolates young people from each other in much the same way that it isolates women. Each unit lives its separate life, with the parents influencing what outside children may enter the home life of "their" children. Although there is more interaction among young people, it is restricted by those parents' curfews and groundings.

Possible unity among brothers and sisters is often prevented by internal competition. Children vie for parental attention and love; for benefits derived from "behaving;" and for a feeling of self-worth. Parents can easily play one child against another, even without consciously trying to. In a society where you're considered incompetent until you turn 18, any opportunity to prove yourself at least more competent than the next person is easy to grab at, even at the expense of your brother or sister. But an even more powerful divisive tactic comes into play in the family — sexism. Children are sex-stereotyped from the time they are born and wear pink or blue sleepers. Boys are treated physically less cautiously, because they're expected to be strong, able to take it. In most families there are vast differences between what male and female young people are allowed, encouraged, and forced to do. Housework responsibilities fall on the girls, and the boys take out the garbage. Boys get sports equipment and girls get play ovens and baby dolls. Girls get the responsibility for younger children. This forced division serves two functions: it keeps the young people from organizing together for real control in the family because they are in two different spheres; and it prepares them for their future sex roles.

The family is where people first learn sexual inhibitions. Children are forced to refrain from exploring themselves and others, and are seldom given information, much less accurate information, about the human body and sexuality. Any sexual knowledge that a young person receives is about heterosexuals, and attraction to people of the same sex is classified as immoral, evil and dangerous. Young

HOME SWEET HOME
HERE BERT, BRING THE REVOLUTION HOME.

A woman's work is never done, because men never do their share: Half the women in this country work outside the home, but substantially less than half the men do any housework. In Cuba, the Family Code specifies that men must do an equal share of household chores.

people are never exposed to gay relationships. Finally, the family is responsible for the inculcation of attitudes and beliefs, each family passing down economic, racial, sexual and other philosophies and prejudices to its young people. By the time the child begins school, she has already learned quite a bit.

SOCIALIZATION IN SCHOOLS

Schools are fundamentally undemocratic. Like the family, the school has its own hierarchy. The school board and the principal make decisions; the teachers carry them out; and the young people do the work as directed from above with no power to change or question the decisions. The authority figures change, but the lesson is the same.

The most powerful tool that schools use to retain control over students is competition. Competition is a game that's already rigged against women, blacks and other people of color, and poor and working class students. Students compete against each other for grades instead of helping each other to learn. Certain classes are for girls (home ec); certain classes are for boys (shop). Smart white students are in advanced classes while black and poor students are tracked into basic education on the basis of racist and classist I.Q. and "standardized" reading tests. Boys compete against each other in violent sports (but girls are seldom encouraged to be athletic at all), and girls compete against each other in beauty or identification with a man.

Schools set out to "prepare" kids for the "real world" — and they do. They don't teach students many skills that they'll use after school, but they do teach obedience and competition, both necessary for survival in a capitalist "dog-eat-dog" world. The values of the oppressive school system are carried out even by other students. Here, too, it's all your fault if you don't make it. The system itself is seldom questioned... Schools also prepare young people for a life of being kept uninformed and misinformed. The complete absense of information about contributions in history, culture, and economics by blacks, women, gays, workers, and Native Americans is proof that schools are not objective. Schools prepare people for a sexist, racist, and class divided world.

Finally, schools help make you feel worthless. Teachers and principals have little respect for students as people. Students can legally be hit by administrators, but they can't

WHAT IS SCHOOL FOR?

to keep an eye on you →
to keep you in line
to keep you off the streets
to keep you on the right track
to train you to be obedient
to teach you to behave

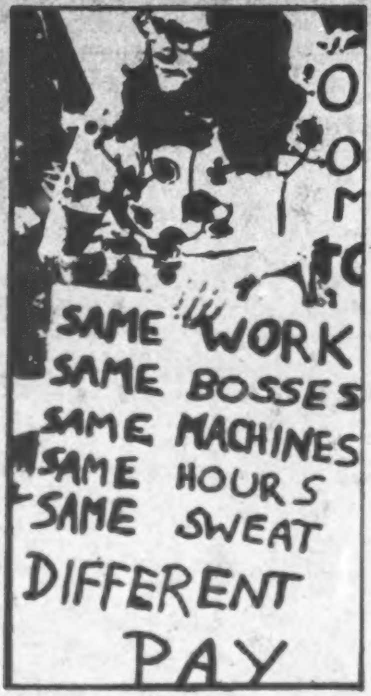
NOW, STAY IN LINE STUDENTS!
44

fight back. The Supreme Court has declared that only minimal due process safeguards need be granted to students in cases of school discipline, and even those minimal safeguards are seldom provided. There's no recourse from verbal attacks on your intelligence, accomplishments, political views, thoughts, or values as a person. No meaningful tribunal exists to hear and act on student complaints of a principal or teacher injustice. No jury of a student's peers sits to determine her guilt or innocence; no democratically elected group of students decides what rules are necessary for safety in the schools. Students are controlled by an authority that is more concerned with what will best subdue students, than it is with what young people want.

WHAT'S WRONG WITH OUR SOCIETY

Sexism

Capitalism requires a reserve labor force of people to fill jobs during periods of war and high employment, only to be quickly fired during normal and low employment periods. It's logical, in a capitalist's mind, to make up this work force with the least powerful, most oppressed people in the society. In the U.S.A., those people are blacks, Native Americans, chicanos, other people of color, and



" Our company's policy...Ladies first..."

Exploitation on the job: Neither men nor women have any significant control over their work, but women get the lowest wages, least benefits, and least desirable jobs.

women. Black people and women are last hired-first fired. We are not educated for many jobs, and we are not hired in jobs we're qualified for because of racism and sexism. The jobs we do get are paid less; usually not unionized; without fringe benefits; *service* jobs. Even if we are in a union, seniority provisions act to lay us off first in times of depression.

Because of demands by working and unemployed people, unemployment compensation and welfare programs were started to help people survive when they were unable to "make it" in a competitive and prejudiced job market. Unfortunately, these programs didn't really attack the cause of the problem — industries which are run to provide profits to small groups of rich, white men, rather than to ensure decent jobs, housing, food, clothing, and education for everyone in the society. At the very bottom of this society are several million women — welfare mothers. Being on welfare carries with it a demeaning status. Your privacy can be invaded; your children can be made wards of the state; people immediately think less of you. You are always asked "Why don't you have a job?" You are given barely enough money to survive. Big business gets 100 times more welfare from the government through subsidies, tax exemption and low interest loans than all the people on welfare and unemployment rolls combined, but it's the welfare mother who is constantly attacked as being a drag on the public. And unreasonable rules and regulations for all recipients of public assistance intimidate recipients into feeling that they *are* a drag on the public, when in reality they are only demanding what is the duty of every society to provide for all its members.

Women in this country are denied the right to control their own bodies. Decent medical care is unavailable to many women either because they cannot afford medical care at all or because the medical care they do get is patronizing and motivated by profit. It's difficult to obtain birth control devices, especially for young women — and they're almost all aimed at changing something about the women's body. When the Red Star Singers sing

"They legalized abortion, but I still ain't satisfied, 'cause it still costs a fortune," they know what they're talking about. Abortion is still not available to many low income women. The false concepts of beauty that they fill TV ads and billboards with make us want to lock up our bodies in girdles, bras, stockings, shave our legs and underarms; and spend our money on eye paint and lipstick. Then when we are raped, we are accused of inviting it because of our sexy clothes or make-up, or just being a woman. When we're not sex objects, we're supposed to be mindless women whose only concern is a pure white rug or a gleaming table top. Women are consumers, remember, not doers.

Ageism

Everything that can be said about blacks and women as being a reserve labor force can be said about young people, except that many young people are forbidden to work at paying jobs at all. Young workers are last hired-first fired; the jobs we get are boring, low paying, and unskilled.

Young people don't have the right to vote for the people who make the decisions that control their lives, especially school board members. We are prohibited from driving, seeing certain movies, drinking, smoking, being out at night, sex, and living alone. Children are dependent on their parents economically which leads parents to feel they have the right to run their kids lives.

When young people violate the laws they have no part in making, they are processed through the juvenile (In) Justice system. The same constitutional rights guaranteed to adult defendants are not guaranteed to "juveniles." Young people can get longer sentences than an adult convicted of the same crime. Over half of the young people in juvenile jails today are there for status offenses — acts that wouldn't be crimes if committed by adults, like running away, or incorrigibility (when your parents say they can't "handle" you). Young women are often sent to juvenile prisons for status offenses connected with promiscuity.

The juvenile institutions that young people are sent to for "rehabilitation" are really punitive. The conditions in them are terrible. Juvenile homes, like schools and families, are there to teach young people to *obey* authority and to constantly remind them that they are not competent to run their own lives.

Personal Relationships

The interaction of family, schools, and the capitalist economy corrupts personal relationships. We are forced to "love" other family members, regardless of personality conflicts or whether or not it's *real*. At the same time, we compete against each other for jobs, lovers, grades, and trophies. We develop hierarchies among ourselves to forget our real powerlessness against our bosses and government. And we isolate ourselves from each other on monogamous, nuclear-family, couple relationships. We repress our true emotions, and we refuse to open ourselves to our own gayness and sexuality. But we do all this because we are conditioned to, not because it is inevitable.

The Future

Most of the world's women have to struggle just to survive. Their biggest enemy is U.S. imperialism, not sexism or even racism. U.S. companies "own" most of the natural resources of many Third World and underdeveloped nations, and they build factories there just like they do in the U.S. But workers there are paid much less, with none of the minimal benefits that U.S. workers get. Almost all of the profits go straight into U.S. pockets, not into buildings, dams, food, educaton, and health care for the people who do the work that really makes those profits. The U.S. inevitably gives military and economic aid to the most fascist and dictatorial governments to protect U.S. "investments."

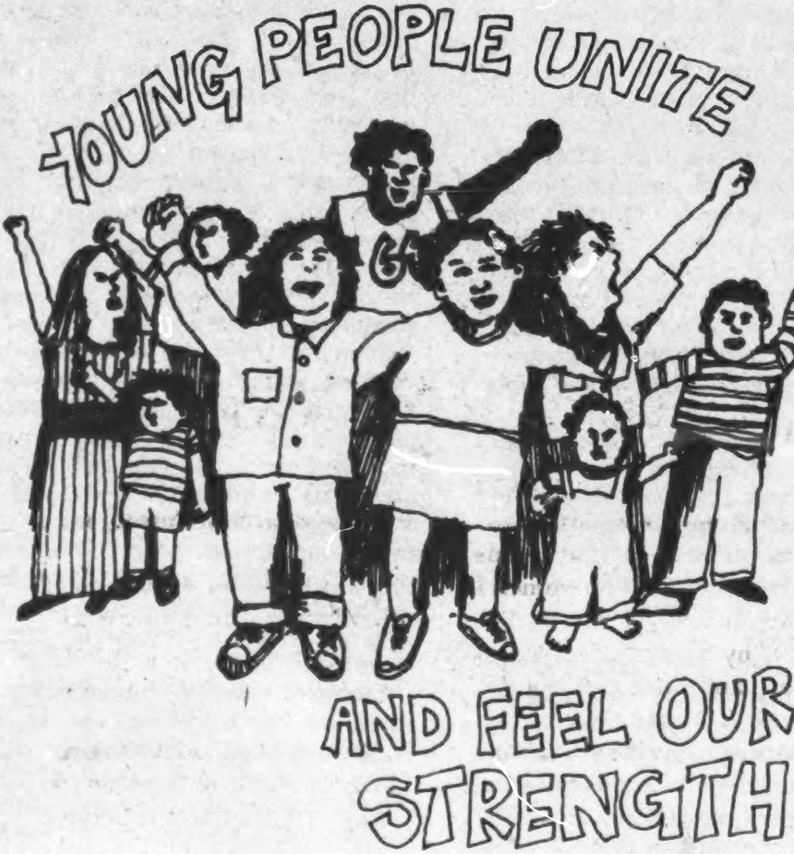
Every feminist should recognize the importance of supporting movements for the independence of nations oppressed by U.S. imperialism as a first step toward the liberation of women around the world.

Feminists must also understand how our economic system works. An economy run for private profit *needs* racism, sexism, and ageism to divide people and sustain the hierarchy of control. We must work for a society based on collective decision-making: in the workplace;in schools; in the economy; and in our "foreign policy." People affected by decisions have a *right* to participate in making those decisions — to control their own lives and the institutions that are supposed to serve them.

Everyone must be guaranteed a socially useful job; adequate child care; decent housing and clothing; sufficient and healthy food; ecological development; cheap medical care; and an education that helps them understand, analyze, and participate in their world. The wealth of the society must be distributed without regard to race, sex, or age.

But changing economy is one goal. We must also change ourselves to be able to function in a new society. To do this, we have to eliminate the family and all of the hierarchical, competitive, and individualistic trips that go along with it. Young people, "adults," and older people should all have the right to live in situations they are comfortable with. There would be many more collectives, which would be able to make more efficient use of living space, as well as do away with the divisions of "parent" and "child." Each person in the collective, male or female, black or white, young or old, should have equal power to make decisions, and equal responsibility.

Without the false division created in the



family, personal discussions among people of all ages would be much easier and more open. The concept of criticism/self-criticism is especially important in changing how we feel, think, and act. Comradely criticism of both our faults and our positive attributes helps us see how we really are; analyzing our own thoughts and actions keeps us from becoming complacent or stagnant. Just as the world is constantly changing, we must always work on changing ourselves into the people we want to be.

In a society that truly values all people, the status of young women as "mothers and wives in training" will disappear. Young people will be directly included in the productive activity of society, and will learn from this participation in day to day work, collective living, and decision-making. All people will have access to learning resources throughout their lives, instead of having their education limited to grades 1-12. Best of all will be the unimaginable benefits that will come with the development and use of everyone's potential intelligence and creativity.

What the future turns out to be depends on all of us. If we ally ourselves with all oppressed people of the world in fighting imperialism, capitalism, sexism, racism, and ageism, *we can win*. It will take stuggling every day on every front to make a revolution. The obstacles are tremendous, but herstory and billions of people are on our side.

Resources

We are listing a few sources for women who want to follow up on some of the information in this pamphlet.

Some good books on women in history are: **Women: Resistance and Revolution**, by Sheila Rowbotham; **Woman as a Force in History**, by Mary R. Beard; **A Century of Struggle**, by Eleanor Flexner; and **Ideas of the Women's Suffrage Movement**, by Aileen S. Kraditor.

Rubyfruit Jungle, by Rita Mae Brown, and **Riverfinger Women**, by Elana Nachman are good books about lesbianism.

Angela Davis' **Autobiography** is an excellent book about being black and female in a racist, sexist society.

Our Bodies, Ourselves, by the Boston Women's Health Collective is a very complete book on women's health.

Paredon Records, Box 889, Brooklyn, NY 11202, issued the Red Star Singers **Force of Life** album, and is an excellent source of protest music from all over the world. Meg Christian and Chris Williamson both record on Olivia Records, P.O. Box 70237, Los Angeles, CA 90070. Holly Near is on Redwood Records, 565 Doolin Canyon, Ukiah, CA 95482.

The Feminist Press has several good selections for high school women: **High School Feminist Studies**, by Carol Ahlum and Jacqueline Fralley is available for $5; **Strong Women**, edited by Devorah Silverton Rosenfelt, an annotated bibliography of literature of the high school classroom, is available for $1.95. Write to: The Feminist Press, Box 334L, Old Westbury, NY 11568. Please add $.75 for postage and handling.

Youth Liberation Materials

FPS: a magazine of young people's liberation, Published by Youth Liberation. Average issue 36-48 pages. Illus., pg. size 7x10. Subscriptions: $10 for 12 issues, $18 for 24 issues; $24 for 36 issues. Rate for people under age 18: $6 for 12 issues.

FPS covers all aspects of youth liberation. Regular features include: FPScope, a collection of short news items about kids; the CHIPS pages, with reprints from high school underground papers; legal information; and book reviews. Each issue also provides in-depth coverage of problems, strategies and ideas about youth liberation. A 12-issue subscription to FPS means you'll get our next 12 publications — some of them being issues of FPS, others being pamphlets.

Student and Youth Organizing, by Youth Liberation, saddle-stitched, 92 pages, illus., pg. size 5½x8½. $1.50.

A practical discussion of organizing at the high school level. It has chapters about issues to organize around, tactics to use, skills to know, problems that come up, and a bibliography. Actual incidents, illustrating the points being discussed, are described throughout the pamphlet.

Young People and the Law: What the Courts Have Had to Say, compiled by Youth Liberation, saddle-stitched, 32 pages, illus., pg. size 5½x8½. $.75.

Actual decisions, mostly by the U.S. Supreme Court, regarding students and young people. Carefully edited for easier reading. Valuable for kids, who often never hear about these court rulings that affect them. Includes the **Tinker v. Des Moines** case on student rights; **in re Gault** about due process of law for juveniles; and **coville v. Joliet** on free press rights.

Teaching and Rebellion at Union Springs, by Patricia Michaels, saddle-stitched, 24 pages, illus., pg. size 5½x8½. $.50.

A young teacher, tired of the political hassles at her ghetto school, takes a job in a small, industrial town to "get away from it all." She soon discovers that even Wonder Bread children don't like school, or their prospects after graduation. Though trying to be non-political, she finds that playing rock music in class, and listening to students concerns are political enough to get her fired. Her account is valuable for both students and teachers,

Unfair to Young People! How the Public Schools Got the Way They Are, by Bob Peterson, saddle-stitched, 48 pages, illus., pg. size 7x10. $1.00.

The only book around that examines the public schools from the perspective of students. The author did extensive research on this subject while he was a member of the Wisconsin Youth for Democratic Education. First, Peterson discusses how the school system evolved. Seemingly innocuous reforms like junior high schools, ability grouping, student council, and even recess, were all started as ways to control students, says the author. Then he looks at what schools do to kids today, and how [illegible] can be changed.

Youth Liberation: News, Politics and Survival Information, by Youth Liberation, paperback, 64 pages, illus., pg. size 5½x7. $1.75.

Some of the best articles from the early issues of **FPS** are collected in this book, which was published by Times Change Press in 1972. It also contains the original Youth Liberation platform and personal statements from young peopled about their discovery of ageism and the need to struggle for liberation.

Growing Up Gay, edited by Youth Liberation, saddle stitched, illus., pg. size 7x10. $.75

A dozen articles by sensitive young men and women about the experience of being young and gay. Included are articles about accepting one's gayness, coming out, and talking with your parents. There is an extensive list of resources.

How to Start a High School Underground Newspaper, by Jon Schaller, saddle-stitched, 16 pages, illus., pg. size 5½x8½. $.50

The basic primer for media-oriented high school organizers. It discusses printing methods, finances, school policies, legal implications, and the many other details that go into publishing an effective newspaper. Editors of school-sanctioned papers also find it useful.

Schoolstoppers' Textbook, saddle-stitched, 22 pages, illus., pg. size 5½x8½. $.35 or 5 for $1.00.

Eighty-seven ways to send your principal to the funny farm. Some of the most imaginative tactics ever discovered by day-dreaming students are collected in this volume. Hundreds of testimonials have been received from satisfied organizers.

How to Research the Power Structure of Your Secondary School, by Bert Marian, David Rosen and David Osborne, paperback, 114 pages, illus., pg. size 8½x11 $1.00.

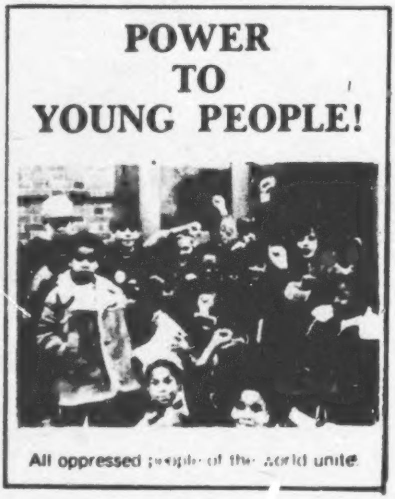
A step-by-step approach to determining how decisions are made in public schools. Written in textbook form, with worksheets and questions, the book can help students trace lines of authority so they can quickly determine who is responsible for decisions that affect them.

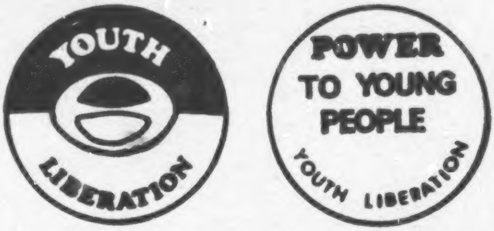
Sample Packet of High School Underground Newspapers, 12 different papers from around the U.S. $2.00.

A variety of styles, political views, and geographical areas are represented. The packet includes everything from fancy mass-circulation tabloids to innocuous-looking dittoed sheets that had whole towns up in arms. Especially valuable for people who would like to start their own paper.

Youth Liberation Poster, two colors on heavy poster stock, 19x25. $2.00 for one, $1.50 each additional.

The poster says "Power to Young People" and has a picture of militant-looking elementary school students.


POWER
TO
YOUNG PEOPLE!
All oppressed people of the world unite



Buttons, three color, safety pin backing, 1" diameter. $.25 each.

One says "Youth Liberation," and the other says "Power to Young People."

T-Shirts, high quality shirts, sizes small, medium, large or x-large. $3.00

Silk-screened to resemble the "School Zone — Watch Out for Children" road signs. But instead of two little darlings looking both ways, there's a silhouette of a young woman aiming a rifle.

To help young people who are involved in organizing, we've put some of our materials together in a **Youth Liberation Organizing Kit.** It contains four of our pamphlets, five sample underground student papers, two sample copies of **FPS: a magazine of young people's liberation.** It's available from us for $4.00.

Note: If you are young, or on a limited income, send what you can; if you are employed, we hope you can send extra.

Make check payable to:

Youth Liberation
2007 Washtenaw Ave.
Ann Arbor, Mich. 48104

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HIGH SCHOOL WOMEN'S LIBERATION

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6. Conclusion

FPS a magazine of young people's liberation
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